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I Be this Day Publish-
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LEt this VVay of Peace and Reconciler among Brethren, intituled The Smoke in the Temple (more then ordinarily useful in these times) be printed.

John Bacheler.

The Smoke in the Temple.

WHEREIN IS

A DESIGNE FOR PEACE AND RECONCILIATION of Believers of the ſeveral OPINIONS of theſe Times about ORDINANCES, to a Forbearance of each other in Love, and Meekneſſe, and Humility.

With the opening of each Opinion, and upon what SCRIPTURES each is grounded.

With the ſeveral EXCEPTIONS which may be made againſt each Opinion from the SCRIPTURES.

With one Argument for *Liberty of Conſcience*, from the NATIONAL COVENANT.

With another Argument to prove the Goſpel, or New Teſtament of *Jeſus Chriſt* the very Word of God.

Tendred to all the Beleevers, to ſhew them how little we have attained, and that there is a more glorious Fulneſſe to be revealed.

With a Diſcovery of the Antichriſtian way of *Peace*, &c. for Opinions.

With a full Anſwer to Maſter LEY One of the Aſſembly of Divines, againſt my late NEW-QUERE.

With ſome ſpiritual Principles drawn forth of the Controverſie.

Revel. 15. 8. *And the Temple was filled with ſmoke from the glory of God, and from his power: and no man was able to enter into the Temple till the ſeven plagues of the ſeven Angels were fulfilled.*

By *John Saltmarſh*, Preacher of the Goſpel at *Braſteed* in *Kent*.

The ſecond Edition: To which is added a Proſcript with the Teſtimony of Salmatius *the* German *Writer, againſt the preſent Preſbyterial way.*

London, Printed by *Ruth Raworth* for *G. Calvert*, at the ſigne of the Black *Spread-Eagle* at the Weſt-end of *Pauls*. 1646.

To the Right Honourable the Lord Vicount SAY and SEALE, and Lieutenant General CROMWEL.

Noble Patriots,

IF *I mistake not, you may here single out something of the* Lords *from what is* mine, *and discern some* beams *of* God *amongst many things of* man. *I know the* candle *of the* Lord *cannot shine anywhere with more* snuff *then in me; however since the* Lord *hath lighted it, I dare not* but let it shine *(or rather* glimmer *)* before men. *I have writ your* Names *to my* Book *that I may be one of your* Remembrancers *amongst the rest to the advancement of* Truth; *not but that they who know ye, know ye to be acted by a* Spirit *of* Truth *in your selves. The* Lord remember ye according to all the good ye have done *(*in your several Ministrations *)* to this people; *and do that for ye which* gives *you* most, *and yet* takes most *from ye, even* filling *ye with* himself, *till he hath* emptyed *ye of all but his own* glory, *and* gathered *ye up into the* fulnesse *and* righteousnesse *of himself in* Christ, *where we are onely* nothing *in our* selves, *and every* thing *in* him; *and surely the most, and best, and* greatest thing *he can do for the* sons *of* men, *is, thus to make them* nothing *in their own account, that he* that glorieth may glory in the Lord. *I may seem strange to wish ye thus; but I know it is not strange to ye, who know the* Mystery *of the* Spirit, *and of* Christ.

My Lord, and Sir, Go on still, yet still laying your designes in a glory *above that of* States *and* Kingdoms, *and* involving *all your* counsels *there, where there is most of* Heaven, *and lest of the* World.

So prays

Your Servant in the Lord
JOHN SALTMARSH.

To the Beleevers of several Opinions for outward Ordinances or dispensations, scandalously called Independents, Presbyterians, Anabaptists, Seekers.

Brethren,

I Have fairly set down how far each of you have attained in the Mystery of *Truth*; and surely we are all short of the *glory* which shall be revealed in the *Temple* or *Church* of *God*; and there are such *clouds* rolling about each *opinion*, that may darken it, or *something* of it. So as things are not so *clear* as they are commonly taken by each of us; *If any man think he knoweth any thing, he knoweth nothing yet as he ought to know.* 1 Cor. 8. 2. So as the common *ignorance* and *infirmitie* amongst us, may be a *rise* for a *common Unitie* amongst us: and seeing we all *come out of* Babylon (though in several wayes) to the *glorious Temple* or *Tabernacle* which *God* hath sent down *to be with men*; and *walk* thus diversly thither; yet our several and distinct *goings* are but like so many *Travellers* to the *Citie* of *London*; some travel from the *North*, some from the *South*, and from the *West*, some from the *East*, yet all thither; though too, there may be some mistaking of the way in *each*, because of the little *light* that is abroad. The *gathering* of the *Saints* into the *Heaven*, or *Kingdom* below, in this day of *Revelation*, is like the *gathering* at the last day, which shall be all into one glorious Body, though the *gathering* shall be from the *four winds* or *ends* of the *Earth*, by the several *Trumpets* or *Angels*.

One thing I have more. Let us seek for the *Spirit* of *wisdom* and *revelation*, to open to us the Mystery of the Scriptures called *The Revelation*; for in that *Book* is the *Prophecie* of the *Churches* laid up, and the *seasons* and *times* for *Truth* revealed. Let us search and seek out by the *Spirit* of *Jesus*, even that *Jesus* which was in the *Vision*, and gave it out to *John*; for there is none found worthy to open the *Book* with *Seals* but the *Lamb*. Surely in the Mystery of *Angels*, *Vials*, *Sea* of *glasse* with *fire*, *Temple* with *Smoke*, the *Angel* with the *everlasting Gospel*,

Gospel, the *Angel enlightening the Earth*, the *Whore* in *skarlet* and *precious pearls*, the *Cup* of *abomination*, the *Beast* like a *Lamb*, the *Image* of the *Beast*, the *Horns* and *Kings* of the *Earth*, the *mark* in the *forehead* and in the right *hand*, the *buying* and *selling*, the *Tabernacle* of *God* with *men*, the *first* and *second Resurrection*, the *Throne* of *God*, the *pure crystal River* of *water*, the *Holy Jerusalem descending from God*, &c. In these is much of the glory wrapped up, and from these shall the Truth we contend for, appear to our further *enlightening*.

Yet one thing more. We that are thus contenders for Ordinances, for the *Temple* and the *Vessels* in it, let us take heed we forget not him who is greater then the *Temple*; for one greater then the *Temple* is here. It would be spiritually considered, that while we strive for the *Vessels* and *Cups*, we spill not the *Wine*.

And it ought to be so carried by all of us, that, because we are so much in *opinion*, we may not be thought to place *Religion* there, as I fear too many do, making a Christ of the very Ordinance of Christ, and pressing some outward Ordinances of the *Gospel* so legally; as some hearing such a power of *salvation* put into them, and finding an outward *dispensation* more easily *got* then the spiritual, make *haste* thither onely, and then sit down as saved under a meer outward Ordinance. The Lord grant that we may neither undervalue an Ordinance nor the least Institution of *Jesus Christ*, nor raise it up into a *Jesus Christ*, and set up the *Law* above or beside the *Law-giver*. We must now learn to know *Jesus Christ* lesse after the *flesh*, and not to embody *salvation* in a meer outward dispensation, and so incarnate *Jesus Christ* over again from the glory and spirituality he is in.

Brethren, farewell: For my part I am fully assured from Scriptures of the Church of Christ here, or *Gospel-fellowship* of the *Saints*; and unto this *fellowship* with the *Father* and the *Son*, I endeavour; and I have one way to reveal Truth to me which I cannot conceal, nor yet cannot practice as I would, and that is this;

If any man will do his will he shall know of the Doctrine, Joh. 7. 17.

To see Truth by living in the power of Truth, and by first obtaining Jesus Christ to live in us in the power of his suffering, death, and Resurrection; for surely Jesus Christ must do all (though more gloriously and spiritually) over again in his, which he did in himself.

If Jesus Christ the Light be in us, the Light by which every outward dispensation is seen, will flow in; for where the Sun is, there will be every beam with it.

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A WAY OF PEACE,

OR

A Designe of Reconciliation;

How the Beleevers of several Opinions, scandalously called *Presbyterians*, *Independents*, *Anabaptists*, *Seekers*, may be reconciled to forbear one another.

(1)

Gods love the first and last glorious Union to be considered, to draw us to Unity.

ONe way, is to consider love as it is in God, and *flowing* from him upon the creature: *God is love; and he that dwelleth in love, dwelleth in God, and God in him.* 1 John 4.8. 1 John 4.16 Now the more love there is in any, the more of *God* there is in any. *Satan*, the first fountain of *sin*, made the first Schism in the *glorious Communion*: All was one, and in one glory, till the first division, and till *Satan fell like lightening*; and he envying the whole Creation, which Luke 10.18. was in love with it self, and him that made it, drew it into *sin*, and Matth. 24.12. antipathies, and mutual persecutions; and when it began to leave *loving* him that was *pure* and *infinite love*, it began to *hate* it *self*, and *divide* from it *self*: So as the lesse *love*, the more of *Satan*, and *sin*. The consideration of *Gods love* to *himself* which is *infinite*, of his *love* to *his*, which is no lesse infinite, because to *sinners*; and of his *Sons love*, spiritually uniting himself here, and gloriously hereafter, into one Body and Communion; cannot but make us love one another. 1 John 4.8. 1 John 3.6. John 13.1.

(2)

Names of Sect and Division to be laid down.

Let all names and *notes* of *distinction* taken up by way of *scandal* and *reproach*, be laid down and forborn; *names* and *notions* are like Standards and several Colours in *wars*, whereby men are *gathered* into several *orders*, *Armies*, and *bodies* of *division*, *one* against *another*; *one* 1 Cor.1.12,13. saith *I am of Paul, and I of Apollo, and I of Cephas*; *Is Christ divided?*

(3)

Passions and railings forborn.

Let a *spirit* of *meekneſſe* run in the arterie of *Preaching* and *Printing*: let not *paſſions*, *evil ſpeaking*, *railings*, which inflame and do not Prov.6.28. edifie, be heard amongſt us: the angry ſtir up ſtrife; *wherefore let all bitterneſſe, wrath, malice, with evil ſpeaking, be put away from you.*

(4)

Reviling each other for Infirmities forborn.

Let there be no riffling into each others Infirmities, to the *advantaging* or *diſadvantaging* the *cauſe*: What is any thing of the *man* to Phil.1.15,16, 17,18. the *thing* it ſelf? What is ones *darkneſſe* to the *light* he profeſſes? Any ones errours to a ſingle truth? There is rubbiſh enough everywhere if ſwept from every corner.

(5)

The ſins of any not to be laid on the Cauſe.

Let not the miſcarriages, the failings, the ſins, the hypocriſie, &c. Luke 22.58, 60. of any that profeſſe a Truth, with others, be charged upon the Truth Gal.2.12,13, 14. he or they profeſſe, making ſuch ſins to be the ſins of the opinion, not of the Perſon, as one of late who hath charged the *unfortunate end* of See Maſter *Bayly* his Diſſuaſive. one, as a *fruit* of *ſeparation*, whereas he might ſo argue againſt the very Doctrine of *Chriſt*, becauſe of one *Judas* who did the like to Acts 1.25. himſelf.

(6)

Liberty for Printing and ſpeaking.

Let there be liberty of the Preſſe for Printing, to thoſe that are not allowed Pulpits for Preaching: let that *light* come in at the *window* 1 Theſſ.5.19. which cannot come in at the *door*, that all may ſpeak and write *one way* that cannot *another*: let the Waters of the Sanctuary have iſſue, and ſpring up *Vallies* as well as *Mountains*.

(7)

Let all ſubſcribe their names to what they Print.

Let all that Preach or Print, affixe their names, that we may know from whom: the contrary is a kinde of unwarrantable modeſty at the

the best: if it be truth they write, why do they not *own it*? if untruth, why do they *write*? Some such must either suppresse themselves for *shame* or *fear*; and they that dare not *own* what they do, they suspect the *Magistrate*, or *themselves*. Prov. 28. 1.

(8)

Let all be severally accountable.

Let all that *Teach* or *Print* be accountable, yet in a several way; if it be matter of *immediate disturbance* and *trouble* to the *State*, let them account for it to the *Magistrate*, under *whom we are to live a peaceable and quiet life*; if matter of Doctrine, &c. let them be accountable to the *Beleevers* and *Brethren* who are offended by conference, where there may be mutual *conviction* and *satisfaction*. 1 Tim. 2. 2. Gal. 2. 11.

(9)

Free debates and open Conferences.

Let there be *free debates* and open conferences and *communication* for all, and of all *sorts* that will, concerning difference in *spirituals*: where *doors* are not shut, there will be no *breaking* them *open*: so where debates are free, there is a way of *vent* and *evacuation*, the stopping of which hath caused more *troubles* in the *States* then any thing: for where there is much *new wine* in *old bottles*, the working will be such as the *Parable* speaks on: still allowing the State to secure all *tumults* or *disturbances*.

(10)

Let us call Beleevers, though of several opinions, if the Name Brethren cannot be justly allowed.

Let all who pretend to come out of the *Antichristian State*, be acknowledged as those several *Jews* and *Christians*, who came out of *Judaism* and *Gentilism* in the *Apostles times*; some were *more* and some *lesse* zealous of the *Law*, yet all Beleevers; some made conscience of the *Idol*, and *sacrifice*, some not. Act. 21. 20. 1 Cor. 8. 7, 8, 10.

(11)

No Beleevers to esteem too highly of themselves for what they attain to.

Because we are but yet in our comings out of *Babylon*, and the fall of *Babylon* not yet, the *Smoke yet in the Temple*, the *Angels but powring out the Vials*, the *Angel* that enlightens the earth with *glory* not yet *flying* through the heavens; let not any *account of themselves to have attained any thing* yet as they ought, or to know there is not any *Church* or Beleevers, but if one see more of one truth, another may see more of another; if one see one *thing* for a *truth*, another Revel. 5. 6. Revel. 18. 1.

sees *another thing* for a *truth*, and yet all see short of the *fulnesse of truth*; there is so much want, darknesse, and so little light or glory in each, as is rather matter of *humiliation* and *praise*, then *glorying* and *exception* one against another: *If any man think he knoweth any thing, he knoweth nothing yet as he ought* to know, 1 *Cor.*8.2.

(12)

No assuming infallibility over each other.

Let us not, being under no further degree of the revelation of *Truth*, and *coming out of Babylon*, assume any power of *infallibility* to each other: so as to force up all to our *light* or degree of *knowing* or *practising*; for there lies as much on one side for *compulsion*, as on *another*, respectively to *one another*; for anothers *evidence* is as dark to *me* as *mine* to *his*, and *mine* to *his* as *his* to *me*, till the *Lord* enlighten us both for *discerning* alike. So as when there is no *power* in us to make that appear to *another* which appears to *us*, there can be no Matth.7.1,2. *reasonable equity* for any *enforcing* or *compelling* in *spirituals*. The first great rent betwixt the *Eastern* and *Western* Kingdoms, began when the *Bishop of Rome* would needs excommunicate the *East*, for not *beleeving* as they *beleeved*.

(13)

No Civil power drawn into advantages.

Let not those Beleevers who have the advantage of the Magistrate, strive to make any unwarrantable use of it one against another, because Scripture-principles are not so clear for it, and because they know not the *revolution* of *Providence*, and *We are to do as we would be done to*: That *very day* which should have *been a bloody day* to the *Jews*, was *turned into the contrary*; Esther *and the* Jews *had power over them*.

(14)

Tendernesse in offending each other, in things of an outward nature.

Let there be much tendernesse in not offending each other, but pleasing one *another* to *edification*: *Paul* would not offend the Idolatrous 1 Cor.9.20. Rom.15.2. weak: The *weakest* and most *superstitious* makes most *conscience* of *outward things*; and the *strong* should know, that *Idol* or *Idol-temple* is nothing: Many a one are more offended at *Truth* by the carriage 1 Cor.8.9. of another, who sometimes *reforms* with as much *superstition*, as the Rom.14.17. other offends. It is as much below the glory of the Gospel to think one place unholy, as holy: No place can defile now *Salomons* Temple is not standing; yet let all Truth be brought forth peaceably: *Truth*

and

and *Peace* can *offend* nothing but that which may be justly *offended*; which is the *corruption*, not the *person*.

(15)

Several Opinions from the Gospels first discovery, yet all Beleevers.

Consider the differences and several Opinions from the first discovery of the *Gospel*: Some beleeved not *Christs sufferings* and *Resurrection*; as the *Disciples* whom yet *Christ* took to *him*, and walked with, and counted as *his*: Some beleeved not the *Holy Ghost*, nor *Christs Baptism*, and were zealous of the *Law*, and yet the *Disciples* counted them as *Beleevers*. *Johns Disciples* would have followed *John* onely; but *John* sent two of them to *Christ* at one time, and told them again *he* must *encrease*, but *himself* must *decrease*. *Christ* in his time would not *forbid* any that went about in his Name; *There is none that doth any thing in my Name, can lightly speak evil of me.* When the *Spirit* was given, the *Disciples* bore one another out of the *Church*, as the *Beleevers* of *Johns Baptism*, and the *zealots* of the *Law*, and one another in the *Church*; they that did *eat*, them that did not *eat*; and they that *regarded a day*, them that *regarded not a day*; *Walking together as far as they attained by the same rule.*

John 20.9. Luke 24.26. John 3.25. Acts 21.20. Matt. 11.1,2,5. Mark 9.38. Luke 9.49. Acts 19.2,3.

(16)

No despising for too much learning, or too little.

Let not one *despise* another for *gifts*, *parts*, *learning*: let the *Spirit* be heard speak in the *meanest*: let not the *Scribe* or *Disputer* of the *Law despise* the *Fishermen*, nor they *despise them* because *Scribes* and *Disputers*: The *Spirit* is in *Paul* as well as *Peter*; in *both* as well as *one*.

1 Thess. 5.20.

(17)

We may be in one Christ, though divers.

Consider that we may be one in one *Christ*, though we think diversly; and we may be *Friends*, though not *Brethren*: and let us attain to *Union*, though not to Unity.

(18)

The spiritual Persecution to be forborn.

Consider there is a two-fold Persecution: There is a *spiritual* or that of Beleevers, and a mixt Persecution, or civilly *ecclesiastical*: The *spiritual* Persecution is that of the *Spirit* meerly; and this *kinde* of Persecution little thought on and *studied*; this is when we cannot *bear* one anothers several *Opinions* or *soul-belief*, in the same *spiritual Societie*, or *fellowship*, but they must either be *of us*, or *out of us*; and surely this *kinde* of Persecution is as *unreasonable* as any other; for

Phil. 3. 2, 5, 16. what is this but *soul compulsion*, when another must onely *beleeve* as we *beleeve*, and not wait till the *Lord reveal even this*? This kinde of *spiritual compulsion* will in time break and dissolve the *visible Communion of Saints*, and *Body* of *Christ* exceedingly, if taken up or continued; and it will be amongst *Christians*, as amongst the *Antichristians* where they *divide* and *subdivide*, and some cast themselves into a *Monkery* from all the rest: *Jerusalem* and *Antioch* were not of this way, to cast out one another upon such grounds, but to *meet*, *reason*, and *counsel*, and *hear*: And surely the *Churches* can ill complain of a mixt *persecution* from *without*, if they persecute one another from *within*; the *Magistrate* may as justly *whip* them both, as they *whip* one another: Such *grudgings*, *complainings*, *dissolvings*, *spiritual enforcings*, gives hint to the *Civil power* to compel, while it beholds them but a little more *spiritually compelling* one another: Let all *Church-rights*, *priviledges*, *boundaries* be preserved; all *Heresie* and *Schism* by the Rule rebuked, but in all *spiritual meekness* and *wisdom*, and not call *Heretick* and *Schismatick* too suddenly, since we see but in part.

Acts 15. 3, 4.

1 Cor. 13. 12. Col. 3. 13. 1 Cor. 8. 2.

THE UNWARRANTABLE WAY of PEACE, OR *The Antichristian Designe of Reconciliation.*

(1)

To beleeve as the Church or Councils.

THat all should beleeve as the Church beleeves; and this Church is the great Councils of Bishops, Cardinals, &c. as if the souls of all were to be saved onely in the bundle of theirs, as if they could beleeve both enough for themselves and all others.

(2)

To set up one as the Pope, for infallibility.

Because there may be difference amongst many, and all may not agree, therefore there shall be *one* (say they) with the *Urim* and *Thum-*

Thummim, one infallibly decreeing, and interpreting, and unerring, to whom the *Spirit* of *Truth* is successively derived; and his determinations, interpretations, shall be final, conclusive; and this that *Vicar of Christ*, the *Pope* this *one way* in the *Antichristian* State, and all *Reformed Kingdoms* were once under this *Peace*.

(3)

To allow that all may be saved in their several Wayes.

Because there be several *Beleevers*, and several *interpretations* and *opinions*, one saying *This is the* way, and another *That*, therefore say some, *All* in *all* wayes may be saved, every *one* beleeving every *thing*. Now this is one way to make peace, but not the way; there is but *one Lord, one Faith, one Baptism.*

(4)

To forbid Interpretings and Disputes.

Because several opinions arise by *interpretings* and *disputings* about Scripture, therefore all *openings* of the Word, all *disputings* must be forborn. Because the *Sun-shine* offends some *weak sight* in the *house*, shut up *doors* and *windows* and make all *dark*. Thus the *Papists* and *Prelats* in forbidding Scriptures and Marginal Notes, and thus fearing there may be something *false*, they will hear nothing that's *true*.

(5)

By a compulsive Power.

Some take the *Civil power* in to make peace, reckoning a *compulsive Uniformitie* for *Unitie, Peace*, and *Truth*. This is one way to deal with the *body* indeed, but not with the *soul*; to mind the *outward man*, but not the *inward*. This way of *Civilly Ecclesiastical* peace is the *Antichristian* designe, who having got the *Kings* of the Nations to give their strength and power and Kingdom unto them, supplies that from the *World* which they want from the *Word*, making the *spiritual power* of *Jesus Christ* to receive its honour, life, efficacy, power, from the power of *men*. This way of *peace* is such as hath by experience troubled *Nations*, and troubled it *self* at length too; and broken it *self* against that way which it aimed to break: For whosoever *fals upon this stone shall be broken, and on whomsoever it shall fall it shall break them to powder.*

Revel. 17. 17.

Luke 20. 18.

THE

THE OPINIONS OF THESE TIMES.

With the EXCEPTIONS each Opinion may be charged withal; being the great Argument for Love, Meekneſſe, and Forbearance one to another, or of Peace and Reconciliation till the Lord reveal more.

PRESBYTERIE

So called;

What it is, and what they hold.

[a] Matt.18.15. Act.15.19,28, 31. and 16.4. 1 Tim.4.14. Tit.1.5. 1 Tim.1.2. Tit.1.6. Acts 13.1. 1 Cor.12.17. Acts 6.6. 2 Tim.2.2. 1 Tim.4.14. Eph.4.11,12. Heb.13.17. Act.20.28,29. Revel.2.14,20.

THe Presbytery *is ſet up by an* [a] alleadged Patern *of the* Elderſhip *and* Presbytery *of the Apoſtles and Elders in the firſt Churches of the* Goſpel, *ſtrengthened by ſuch Scriptures as are in the* margin, *and by alluſion to the* Jewiſh *Government, and to* appeals *in Nature. Their Churches are* Parochial, *or* Pariſhes, *as they are divided at firſt by the* Romiſh Prelates *and the* Statute-Laws *of the* State. *Which* Pariſhes *and* Congregations *are made up of ſuch* Beleevers *as were made* Chriſtians *firſt by* Baptiſm *in* Infancy, *and not by the* Word: *and all the* Pariſhes *or* Congregations *are under them, as they are a* Claſſical, Provincial, *and* National Presbytery: *and over thoſe* Pariſhes *they do exerciſe all* Church-power *and* Government [b]; *which may be called* The power of the Keys.

Ex-

Exceptions.

1. THe *Apostolical* and *Primitive Eldership* were not so [a] *authoritative* over their *Congregations* as *these* pretend, nor so *compulsive* or *forcing* their respective Congregations.

2. The Apostolical *Eldership* and *Presbyterie* were more [b] *infallible*; they were more in the *light*, and the *immediate* way of the *revelation* of *Truth*.

3. They took not in the *power* of the [c] *Magistrate* to help them, nor did they *clasp* it as one with their *own*.

4. They consisted of [d] *Brethren* as well as of the *Presbyterie*, and *both* together had a joynt *interest* and *concurrencie* in all power.

5. The *Presbyteries* were not as now, *Classical, Provincial, National:* these are no *Scripture-forms*, but devices of *men*.

6. The [f] *Presbyterie* is of no more in the * Greek then of a [g] *metaphorical* or *figurative* signification, signifying *Seniority* or *Eldership*: and the setting it up in a *notion* of *power* and *office*, is more then the Scriptures will clearly bear: such Notions in the Word, are but Notions of *form* and *order*, not of *Office*.

7. The *Presbyteries* now are not rightly constituted, because they consisted of a *Ministery* from [h] *Antichrist*, and the *Bishops* of *Rome*, ordaining one another by the same *power* they received from *them*.

8. Their [i] *Congregations* are not *such* as before, so *constituted*; because *Parishes* are of a *Popish* and *Politick* constitution.

9. Baptism is not to be received by *Generation* now, as *Circumcision* was, but by [k] *Regeneration* or *visible* Profession, as at first: Nor are the *carnal seed* now any more *children* of *Abraham*, but the [l] *faithful:* And no *Ordinance* is now to be administred upon *legal consequence*, but upon *Gospel-precept*.

a Act.15.22, 25,29.
2 Cor.1.24.
1 Pet.5.3.
1 Tim.5.1.
Matth.20.25
b Acts 15. 2
Joh.16.13.
Gal.1.12.
Acts 2.43.
c Mark 10. 4
Luke 22.25.
Joh.18.36.
d Acts 1.15. 15.22.& 14. 23.
e 1 Tim.6.3. Matth.15.9.
* Πρεσβυτέριον.
f Acts 20.17 and 15.4.
g Matth.16.1 and 13.3. Joh.6.12.
h Revel.13.
Matt.7.14,1 16,17.
Joh.10.1,5.
Acts 19.15.
i 1 Cor.14.2
Acts 6.3.
1 Cor.1.2.
k Joh.3.5. Acts 2.31.
l Gal.3.7. Ephes.2.15. Acts 3 22.

INDEPENDENCIE

So called;

What it is, and what they hold.

THe *People of God are onely a* [a] Church, *when called by the* Word *and* Spirit *into* Consent *or* Covenant, *and* Saints *by profession*;

a 1.Pet.2.5. 1 Cor.1.2,9 Col.1.2. 2 Cor.6.16. Act.2.41,47 Rev.1.3 1, Act.9.26.

and all [b] Church-power *is laid in here, and given out from hence into* [c] Paſtorſnip *and* Elders, *&c. and a juſt* [d] diſtribution *of* Intereſt *betwixt* Elders *and* People. *All* ſpiritual Government *is here, and not in any* power forreign *or* extrinſecal *to the* Congregation *or* authoritative: *Their children are made* Chriſtians *firſt by* Infant-Baptiſm, *and after by the* Word: *and they are* baptized *by a* * fœderal *or* Covenant-holineſſe, *or* Birth-priviledges, *as under the* Law: *They may enjoy all* [f] Ordinances *in this eſtate, and ſome may* [g] Prophesie.

[b] Matt. 18. 15, 16, 17, 18 20. Matt. 16. 18, 19 [c] 1 Cor. 12. 28. Epheſ. 4. 11. [d] Act. 6. 3, 5. & 15. 22. [e] 1 Tim. 3. 15. [f] 1 Cor. 7. 14. Act. 2. 39. Rom. 11. 16. [f] Act. 2. 42. [g] 1 Tim. 3. 15. [g] 1 Cor. 14. 22, 26, 11, 4.

Exceptions.

1. THat there is not ſuch a power radically or fundamentally placed in the Church to make *Paſtors* and *Elders*, &c. becauſe there is, firſt, no ſuch *practice* in the *Word*, but rather of an *Apoſtolical* or [a] *Miniſterial* power, which made or gathered *Churches* firſt, not Churches *them*.

[a] Matth. 28. 18. & 18, 18, 19. Acts 14. 21, 22, 23.

2. The *Elderſhip* and *Preſbytery* of Apoſtles and Elders did [b] *principally* act, and *authoritatively* act, and not the whole *Church* or *people*; they in a *lower* and *leſſe* Intereſt, in a way of *chsice* or *vote* and *conſent*.

[b] Acts 15. 6. & 14. 23. [c] 1 Tim. 4. 14. Acts 6. 2, 6.

3. That which is called *Ordination*, &c. was by the Apoſtles, and a power eſtabliſhed in the [c] *Preſbyterie*, not in the *Church*, as meer Beleevers.

[c] Acts 14. 23. [d] 1 Tim. 4. 14.

4. They that were Baptized by an [d] *Antichriſtian power*, are no right *Baptized Members* of Churches; and yet ſo are all of their Churches as were Baptized under *Prelacie*; the power of the diſpenſer being *Antichriſtian*, and the *ſubject* or [e] *Infant* no *viſible Beleever* for that *Ordinance*.

[d] Revel. 13. 16. [e] Joh. 10. 1, 5. Matt. 7. 14, &c. Matth. 28. 18, 19. & 3. 6, 9. Acts 8. 37.

5. Their Church conſiſts not all of *viſible Saints* or *Beleevers*, according to their own [f] *Principle*: for their *children* being baptized, and in that *condition*, are no *actual viſible* Saints; all their Church are not *living* ſtones, nor *viſibly* holy. And it may be more clearly proved that meer *civil* and *moral* men are rather to be admitted of their Church-ſociety then ſuch as *children* are, who are but meerly naturally *viſible*; neither ſpiritually, civilly, nor morally *viſible*.

[f] 1 Cor. 1, 2. [f] 1 Pet. 2. 5. &c. Joh. 3. 6.

6. That of *fœderal holineſſe* in * 1 *Cor.* 7. 14. is onely to ſatisfie a ſcruple, that if Unbeleeving made *wife* or *huſband* unholy, it made *children* unholy too; and ſo both, or none, muſt be put away.

* 1 Cor. 7. 14.

7. There

7. There is no *carnal seed* now to be sealed, Christ being come in the *flesh*; which [g] *flesh* before, had a Seal of *Circumcision*; but there is no such [h] *external priviledge* now, by any such *right*.

8. All *Consequences* drawn from *Circumcision*, are of no more force then from the [i] *cloud* and the [k] *Sea*, and the *rock*, and *Noah's Ark*, and other *typicall* and *figurative* places in the *Word*, nor can any *legall* or *probable Scriptures* make any *Law* or *Rule* for any such *Gospel-administration*, which is not *directly* and in [l] *Scripture-words* to be found.

9. *Childrens Baptism* in the *Church* is a way never to have a *Church* of such [m] *baptized Beleevers* as in the *Apostles* times.

10. *Baptism* being a [n] *visible signe*, cannot *rationally* be administred upon *one* that can neither *see* nor *discern* what is done, to whom the *Water* can be no [o] *signe*, but *they* are onely *told* of it when they come to *age*: and how can it hold proportion with *Circumcision*, when as that was a [p] *mark* remaining in the *flesh* when they came to age to *signifie* to them? But *Water* is like a *flash* of [q] *lightening* which must be taken by the Beleever in that quick and [r] vanishing *act*, or else it hath no [t] *sensible* efficacy to which it was *instituted*; nor doth the *Beleever* thus any other way enjoy it but by way of *History*, or a *thing* past and done, which he never saw. *Baptism* is as a *flash* of *lightening*, (as is well observed by one;) *Circumcision* was as a *fixed star*; so much difference in these two *rites*.

11. Institution of *Baptism* is to [s] *duty* as well as *grace*, which *children* cannot perform, and so answer the *signe*.

12. Institution of *Baptism* is *doctrinall* in the very *act* of it, as is acknowledged by all of the present *Baptism*, *Matth.* 28. *baptizing them in the Name of the Father, Son, and Holy Ghost*, &c. Now this implies a *capable* and *teachable* subject.

13. Their Churches are not distinct from other *Societies Antichristian*, because there is no visible gifts by which their Churches are [u] visibly qualified from any other *Societies*, and according to the promises of gifts in *Ephes.* 4. 11. nor no such Church-gifts as in 1 *Cor.* 12. &c. where there was the [w] *gifts* of the *Spirit powerfully* and *visibly* spiritualizing that *body*, and making it to excell all other *bodies civill* or *Antichristian*.

And that *Prophesy* was a more [x] *extraordinary gift* then is now any where in the Churches.

g Gal. 3. 16. Rom. 4. 16. Joh. 3. 6.
h Matth. 3. 9.
i 1 Cor. 10. 1, 2, 3, 4.
k 1 Cor. 10. 1, 2, 3, 4. 1 Pet. 3. 21.
l Joh. 15. 14. Acts 3. 22.
m Matth. 3 5, 6. Acts 2. 41. and 8. 12. & 10. 48. Ephes. 5. 26.
n Rom. 4. 11. 1 Cor. 14. 22.
o Act. 22. 16.
p Rom. 4. 11. Gen. 17. 11.
q Matth. 24. 27.
r Jam. 1. 23.
s Rom. 6. 3, 4. Acts 22. 16.
t Acts 2. 38. Rom. 6. 3, 4. Gal. 3. 27. Coloss. 2. 12. Matt. 28. 18, 19. Heb. 6. 2. Mark 16. 15, 16.
u Ephes. 4. 11, 12.
w 1 Cor. 12. 8, 9, 10. Acts 2. 38. and 2. 34.
x 1 Cor. 12. 10, 29. & 14. 29.

ANABAPTISM

So called;

What it is, or what they hold.

THe Church *of* Chriſt *are a* Company *of* [a] baptized Beleevers; *and Whatſoever* [b] Diſciple *can teach the* Word, *or make out* Chriſt, *may* baptize *or adminiſter other* Ordinances.

That the Church *or* Body, *though but of* two *or* three, *yet may enjoy the* Word *and* Ordinances, *by* way *of an* [c] Adminiſtrator, *or one deputed to* adminiſter, *though no* Paſtor.

That none are to be baptized *but* [d] Beleevers.

That thoſe commonly called Church-Officers, *as* Paſtors, *&c. are ſuch as the* Church *or* Body *may be* [e] *without.*

That none are to be called Brethren *but* baptized Beleevers.

All adminiſtrations *of* Ordinances *were given to the* Apoſtles *as* [f] Diſciples; *not ſo under the notion of* Church-power *as is pretended.*

That none ought to communicate in the Ordinances *of* Chriſt *till firſt* [g] baptized.

a Heb. 12.22. Acts 10.48. & 2.41. & 16.32, 33.

b Matth. 10. 1. compar'd with Matth. 28.18. Joh. 4.1. Joh. 8.31. Iſai. 1.16. Acts 9.10. and 1.15.

c 1 Cor. 12.5.

d Act. 2.38. & 10.48. Matth. 28.18. Mark 16.16. Act. 8.37.

e Act. 1.15. and 2.42.

f Matth. 10.1. compar'd with 28.18. Iſai. 8.16. Acts 9.10.

g Acts 2.41,42 and 16.31.

Exceptions againſt the grounds of the new Baptiſm.

1. THat thoſe places commonly taken for the Commiſſion for Chriſts Baptiſm, as *Matth.* 28. 18. *Mark* 16. and where they that now baptize ground their Commiſſion and practice, hath no ſuch thing in it; For the *Baptiſm* there is a *Baptiſm* in the Name of the *three Perſons*, of *Father*, *Son*, and *Holy Ghoſt*; and not the *Baptiſm* of *Jeſus Chriſt* alone, which the Apoſtles onely *baptized* in by *water*, as in [a] *Act.* 2.38. *Act.* 10.48. *Act.* 19.5. *Act.* 8. 16. *Rom.* 6. 3. where it is ſtill ſaid, Baptize in the *Name* of the *Lord Jeſus*, or of *Jeſus Chriſt*; and a Name of any more *Perſons* is not the leaſt mentioned. So as to *baptize* as they commonly *baptize* in the Name of *Father*, *Son*, and *Holy Ghoſt*, for *Jeſus Chriſts Baptiſm*, is contrary to the full [b] practice of all that *baptized* by *water*, as they do, as in *Act.* 2.38. *Act.* 10.48. *Act.* 19.5. *Act.* 8.16. &c. and a confounding Scriptures together, *viz.* ſeveral *inſtitutions* and *practices*.

a Acts 2.38. & 10.48. and 19.5. and 8.16. Rom. 6.3.

b Acts 2.38. & 10.48. & 19.5. & 8.16.

2. That

2. That *baptizing*, in *Matth.*28. 18. cannot properly, nor in the *Word*, and *letter*, be understood of *baptizing* by *Water*, because there is no more mentioned in the letter, or Scripture, then meerly the word *baptizing*; and to expound it as they do, by a *baptizing* by *Water*, is to put in a [c] *consequence* and *interpretation* of their own for *Scripture*; which way of *consequences* they *condemn* in all others, *Presbyterials*, &c. as *Will-worship*, and *traditions* of men, and justly too: Now there being no *Water*, nor any circumstance in the *Text* to make out any *sense* of *water*, as in other places, it is an usurpation upon the *Spirit* and the *Word*, to put such a *sense* so infallibly and peremptorily upon the *Word* which *Jesus Christ* himself uses in other [d] significations then that of *Water*, as in *Matth.*20. 22,23. *Matth.*3. 11. 1 *Cor.*12.13. 1 *Cor.* 10. 2. all these places are of *Baptism* and *baptizing*; yet not one of them of *baptizing* by *Water*, but of *Metaphorical* and *figurative Baptism* by his *sufferings*, by the *Holy Ghost*, by the *Spirit*, by the *cloud* and *sea*.

[c] Acts 3.22. Joh.15.14. Matth.15.9. Revel.22.19.

[d] Matth.20.22, 23. and 3.11. 1 Cor.12.13. and 10.2.

3. That *Matth.* 28. 18. *Mark* 16. &c. are rather and far more probably to be expounded of the *Spirits* Baptism, or the [e] Baptism of the *Holy Ghost*, because it seems to be prophesied on by *Joel* 2.28. *Isai.* 44. 3. where the *Holy Ghosts* Baptisin is promised to come by *Christ*; and in *Matth.* 3. 11. *Act.* 1.5. *Joh.* 1. 33. prophesied on to come by *John*, and *Christ* himself to his *Disciples*, and was fulfilled in *Christs institution*, and *power* which he gave; in *Matth.*28. 18. by baptizing with the *Holy Ghost*, which the *Apostles* did accordingly practice, and by their *Ministery* was given, as in [f] *Act.*8.17. and *Mark* 16. 16,17. compared with *Matth.* 28. 18. doth shew that the Baptism in *Matth.*28.18. is a Baptism of gifts, as *Mark* 16, 15, 16, 17.

[e] Joel 2.28. Isai.44.3. with Matth.3.11. Acts 1.5. Joh.1.33.

[f] Act.8.17,18; and 10.44. and 11.15.

4. That the Baptism of *Jesus Christ* by *Water*, was onely in the Name of *Jesus Christ*, as appears in all the places where such a [g] Baptism was practised, as in *Act.* 2.38. *Act.* 10.48. *Act.*19. 5. *Act.* 8 16. *Rom.* 6. 3. all which is a Baptism onely in the Name of *Jesus Christ*, of the *Person* of the *Son*, not of the *Father*, *Son*, and *Holy Ghost*, as they now practise, and which was never practised as appears in all the *Apostles* and *Disciples* practice.

[g] Acts 2.38. & 10.48. & 19 5. and 8.16. Rom.6.3.

5. That the form by which they baptize, *viz. I baptize thee in the Name of the Father, Son, and Holy Ghost*, is a [h] *form* of mans devising, a *tradition* of man, a meer *consequence* drawn from *supposition* and *probability*, and not a *form* left by [i] Christ, to say over them at the *dipping* them in the *water*: If Christ had said, When you bap-

[h] Matth.9. 15. Revel.22.19.

[i] Joh.15.14. Acts 3.22.

tize them, say this over them, *I baptize thee in the Name of the Father, Son, and Holy Ghost*; and unless Jesus Christ had left this *form* thus made up to their hands, they practise a *thing* made up by themselves, and drawn or forced out of Jesus Christs words in *Matth.* 28. 18.

6. That to preach in the Name of Jesus Christ, or to do things in the Name of Jesus Christ, is not alwayes in that grosse manner as it is taken, *viz.* naming Jesus Christ, or the *Father*, *Son*, and *Holy Ghost* over them.

[k] Matt. 18. 20. Mark 13. 6. Joh. 14. 13. Acts 9. 15, 16. Joh. 17. 6, 11. Acts 9. 14.

But in the [k] power, vertue, efficacy, Ministery of Jesus Christ, or the Persons of the *God-head* of *Father*, *Son*, and *Holy Ghost*, as in these Scriptures *Matth.* 18. 20. *Mark* 13. 6. *Joh.* 14. 3. *Act.* 19. 15, 16. *Joh.* 17. 6, 11. *Act.* 9. 14. *Revel.* 11. 18. So here they are at some more losse.

[l] 1 Joh. 7. 7.

7. That though I deny not but *Water* is a signe, and one of the [l] *witnesses that bear record*; and in the Word though not yet clear, yet neither can Christs *Institution* of *Water*, as his own *Baptism*, in his own *Person*, be made appear out of all the *New Testament*; nor can the Apostles practice by *water* yet be fetched from such a particular *Institution*, unless from *John's*: And if so, I am sure they are then at as great a Controversie one with another concerning [m] *John's Baptism* and *Jesus Christ's*, making them to be two several *Baptisms*.

[m] Joh. 1. 26. Mark 1. 4. Matth. 11. 30. Acts 19. 3, 4.

8. That every *common disciple* cannot so baptize as the *first disciples* did, because not *gifted*, or [n] *qualified* as they were. And there is as much *necessity* to make out the *Truth* in the same *power* and *way* of *evidence* to an *Antichristian estate*, as to a *Jewish* and *Heathenish*, and with a Word *written* as well as *preached*; speaking and writing lieing both equally open to *question* and *exceptions*, without a power [o] *gloriously* working in the *behalf* and to the *reputation* of it. Nor is there any one *Disciple* in all the *New Testament preaching* and *baptizing* by way of *authority*, but he was able to make out the *truth* of his calling and dispensation, either by miracle or gifts. There are but three Exceptions, and they have no weight in them.

[n] Mark 16. 17. Acts 2. 3, 4. and 16, 17.

[o] Joh. 1. 25. Matth. 21. 25. Heb. 5. 4.

[p] Acts 8. 6.

1. [p] *Ananias* was a *Disciple*.

I answer: Yea, but he restored *sight* to *Saul*, and had *vision*.

[q] Acts 9. 17.

2. [q] *Philip* did no miracle to the Eunuch.

I answer: We can neither conclude he did, nor he did not, from the Word; for it is silent: but he did *miracles* in *Samaria*.

3. They that were scattered went everywhere preaching.

I answer: Who they were, or how they preached, or what power they

they manifested, is not laid down in the Word neither for nor against: The *Word* is silent.

9. That there is not such an *Officer* as *Administrator* in the whole *Word*; but *Apostles, Evangelists, Prophets, Pastors, Teachers, Elders, Rulers, Deacons*, &c. and therefore *Administrator* is an unwholsome word. 1 Cor. 12. 29, 30. Ephes. 4. 11.

10. None ought to give the *Baptism* now, because there is none can give the gift of the *Holy Ghost* with it, to make up that glorious supplement of gifts which it alwayes had; and they are joyned both in the Word and practice, as in *Heb.* 6. 1. *Doctrine of Baptisms* and *Laying on of hands*: and in their practice they were joyned as in act, *Act.* 8. 14, 15, 16. And it will appear in the *Word* that the Apostles did not so reckon of them single, but together, as in *Act.* 8. 14, 15, 16. where it is said they were onely *Baptized* in the Name of the *Lord Jesus*; but they *prayed for them* that they might receive the Holy Ghost. So as *Baptism* by water, and by the Holy Ghost, being joyned together both in *Institution, Doctrine*, and *Practice*, are not to be *separated*, nor given in such a time wherein that of the Holy Ghost is not given: For, *What God hath joyned together, let no man put asunder.* Matth. 19. 6.

11. That it is as unreasonable to take any such *Ordinance* of *Jesus Christ* from any that is not distinctly, specially, spiritually, powerfully enabled as the first *dispensers*, as it is to take the word of any [a] common man charging us in the Name of the Parliament, and cannot visibly make out a visible excellency and supremacy of power by *Ordinance* or *Commission*. [a] Joh. 1. 25. Heb. 5. 4. Matt. 10. 1, 5, 8. Mark 16. 16.

12. That these Churches who enjoy Christs minde, as they think, most fully in the practice of *Ordinances*, yet have no *greater gifts* in their [b] Churches then there are in those called *Independent*, or *Separatist*; Prayer, Teaching, Propheſying being as fully and powerfully performed in the *one* as the *other*. And being so, Whether must not the Churches of Christ be distinguished by some more *visible glorious* power and gifts as at first, by which they may be discerned to excel all other *Societies*? [b] Revel. 15. 8. 1 Cor. 8. 2. [c] 1 Cor. 12. [d] Acts 1. 4. and 7. 17. Gal. 4. 4.

13. That the fulnesse of *time* is not yet come for *Ordinances*: For as there were several [d] seasons for the givings out of *Truth* before, so *now*. Mark 1. 15. Revel. 15. 8. & 16. and 18. 1. Acts 3. 6, 7.

SEEK-

SEEKING, or, SEEKERS So called;

What their Way is, and what they hold.

THat *there is no* Church *nor* Ordinances *yet. That if they did not end with the* Primitive *or* Apostles *times, yet they are to begin as in the* Primitive *times, with* [a] gifts *and* miracles; *and that there is as much reason for the like* gifts *to make out the* Truth *of any of the* Gospel *now to an* Antichristian *estate, as formerly to a* Jewish *or* Heathenish. *That such a* Beleever *as can dispense* Ordinances, *must be* qualified *as the* Beleevers *in* Mark 16. *and as the former* [b] Disciples *were. That there is a* time *and* [c] fulnesse *for the Spirit, and for the latter pure spiritual* dispensations, *as there was formerly for the first* dispensations: *And whether this shall be while the* Angels *are but powring out their* Vials *or not, or when* Babylon *is fallen. And whether there is not as much need for* [d] *new* Tongues *to reveal the* pure Original *to us, it being conveyed with* corruptions *and* additionals *in Translations; by which,* Truth *may be more purely* discovered, *and the* waters of Life *that now run* muddily, *may flow more clear and crystal-like from the Throne* [e] *of God.*

[a] Matth. 10. 1. Mark 16.16. 1 Cor.12.

[b] Acts 8.6. and 9.17.

[c] Revel.15.8. and 18.1.

[d] Acts 2.4. Mark 16.17. Acts 19.6. 1 Cor.14.22, 39.

[e] Revel.22.1.

The Exceptions.

[a] Matth.28.20. and 16.18.

[b] Joh.14.16.

[c] Revel.22.18, 19.

[d] Heb.7.22.

[e] Joh.20.29, 30,31.

1. THat Jesus Christ did promise to be ever with his [a] *Church*, and therefore cannot be reasonably presumed to leave them without [b] *Church* and *Ordinances*.

2. That if [c] *Scriptures* were not so *pure* and *clear* to us, as the *Word* of *Life* were not sufficiently there; *God* were lesse [d] *gracious* to us now under *Grace*, and Christ come in the *flesh*, then before to the *Jews*, who gave them a Book of the *Law*, which remained with them to the coming of the *Messiah*.

3. That such *gifts* and *miracles* were rather for bringing the *Word* into the *world*, and for *glorifying* Christs first coming in the *flesh*, then for [e] after.

4. That if we must have *miracles* to make us *beleeve*, and not *beleeve*

leeve any truth till then; we must have for every *Truth*, as well as for one or two, a *miracle* to give it *evidence*: and so there must be a continual and new *miracle*-working for every new *beleeving*.

5. If there must be *miracles* for *beleeving*, *Truth* is not of that *excellent* nature that it seems: for if it be not able to make it self evident, and cast a *native* and *spiritual* [f] *shine* or *brightnesse* upon that *soul* it comes into, it is but *weak*, *dark*, and *insufficient*. [f] Ephes. 5. 13.

6. If Truth be not discernable in it self by its own *glorious* lightsome *nature*, by *beams* from it *self*; it is of a *worse* condition then *many things* below, as the *sun*, and *stars*, and *candles*, &c. which bring that *light* in their own nature and dispensation, by which they are discerned.

7. If every *Truth* be a *beam* of [g] Christ *the truth*, then every *beam* hath [h] *light* in it self, because it streams from the *fountain* of *light*, and so is discernable. [g] Joh. 8. 12. and 9 5. [h] Revel. 22. 5.

8. That it is more glorious to take evidences from the *Spirit*, then from any thing without; which can at furthest of it self but convince the outward man.

9. That all shall now in the last times be in a *secret*, *invisible*, *inward*, *spiritual* glory, no more in *grosse*, *carnal*, *visible* evidences and *material beams*, as *gifts* and *miracles*. And this is to know Christ *no more after the flesh*.

10. No *miracles* can in their own nature make one beleeve, without a *spiritual conviction* from the *Spirit* of Christ going along with it; so as we see when *miracles* were wrought, some *beleeved*, and some *beleeved not*: So as then there is no such reason for *miracles* as pretended, because that *conviction* which comes from the *Spirit* through the *work* of a *miracle*, may come by any other *instrumental* or *organical* way. Or, it is a more glorious *operation*, by how much more single, or by way of *immediate revelation* it works.

11. To beleeve meerly by the [i] *Spirit*, is far more *glorious* then by any other *outward* means, though never so *outwardly* glorious: by how much the *Spirit* is more excellent then any thing else, by so much more *divine* and *spiritual* are the impressions of it. [i] Joh. 20. 29, 30, 31.

12. That when *miracles* are wrought, yet a pretender may work a *miracle* for the contrary; like the *sorcerers* of *Egypt* against *Moses*: and *Antichrist* is spoken on rather to come [k] with *signes* and *wonders* of the *two*, then *Christ*. So as here shall be a losse to any that thinks to beleeve meerly by *miracle*. So as the *Spirit* is that which must make us beleeve beyond all the *power* of *miracle*, which can [k] Matt. 23. 24.

give out its power but upon the *sense* at furthest, being meerly outward and visible.

13. That there is no such power for Ordinances as is pretended; but Beleevers, as [l] Disciples, may administer; and so did the Apostles and Beleevers formerly, as they were Disciples.

14. That the Scriptures of the Gospel, or New Testament, are of such a [m] *divine* and even *spiritual glory* in the letter, as no other *word:* There is a power to discover the reason and secrets of the heart, which the reason and heart of man witnesses unto: There is a power to convince, and accuse, and terrifie, and comfort, clearly, and undeniably, and experimentally known.

15. These Scriptures we have, as they are, do make a Discovery of such a way of *Religion* as *reason* never yet in any age attained to: The men of purest reason, as your old Philosophers, never attained further then the *knowledge* of something *infinite* which they did not *know*, and a *Religion* of *humane* or *moral righteousnesse* and *purity*, and some *sacrifices* of *atonement*, &c. And there is not any *Religion* in the world, *Jewish* or *Turkish*, but they are made up of *carnal principles*, and are founded upon *reason* and *nature*; but this *Gospel Religion* hath opened a *new way* of *righteousnesse* in one that is both *God* and *Man* in a most *rational* though *infinite way* of *salvation*, and a *way* of *Worship crosse* to all *methods* and *wayes* of reason, and the world, opening new wayes by a new *Spirit*, purifying *natural reason* into more *divine* and *glorious notions* then ever it yet attained, bringing in a way of *beleeving*, and placing a *Religion* upon a *spiritual perswasion* called *Faith*, which is more proportionable to an *infinite God*, and an *infinite way* and *depth* of *salvation*, then *reason* ever invented, *viz.* for the *soul* to beleeve upon one, even *Jesus Christ*, in whom *God* hath laid up all *love* and *fulnesse*; and so for man to become one with him who is *God* and *Man:* and there cannot be a more rational way for man to become one with *God*, then by one who is both *God* and *Man.*

16. That though there be not such *glorious powrings* out of *Spirit*, and such *gifts* as *Beleevers* both may and shall have; yet all *Beleevers* ought to practice so far of the outward Ordinance as is clearly revealed they may.

17. That the *Scriptures* or *Gospel* of the *New Testament* being as many hundred yeers old as from the *Apostles*, even in that *Original* we have them, no very material differences in Copies, as it seems; and though they have passed through the great *Apostacy*, yet they have not

l Matth. 10. 1. compar'd with Matth. 28. 18. Joh. 8. 31. Isa. 8. 16. Acts 9. 10.

m 2 Cor. 3. 6, 8, 9. Rom. 1. 16. 2 Tim. 3. 16, 17. Heb. 4. 12. 1 Pet. 1. 19.

Phil. 13. 16.

not had the power to corrupt them materially in their *Original*, to advantage their heresies and corruptions; which very constant preservation of *Truth* in the midst of the very Enemies of *Truth*, is both a *constant* and *standing miracle* of it self; and so we need not stay for a *Ministery with miracle*, being we have a *Word with miracle*, which in its matter, subject, power, speaking of *God*, of his *Son, God* and *Man*, of his *Spirit* the *Actor* in *man* from *both*, by wayes of outward Ordinances, of the depths, windings, and workings of reason, *&c.* is of as much efficacy to perswade as any thing else we can have; and the way of the pure Spirit is a more glorious way of *operation* then any other of a *visible sensual* nature: And God may be more glorified by *quickening* and *spiritualizing* a word, and using the *spiritually glorious* Ministery of that, then of *man*: and they are far too low who look for their original teachings from *man*, and not from the *Word* and *Spirit*.

CONCLUSION.

I *Have drawn out this* map *of each opinion, that your eye may travel over that in an hour, which otherwise you might be a yeer in going over. Thus each are discovered in a narrow yet full Discovery; and I think all that are* divinely rational, *will see* 1 Cor. 8. 2. *no such cause to think that each hath* attained *so far, that either they should presume in their degree, or look down from the* pinnacle *of an* infallibility *upon each other. I have set the* strength *and* weakness *of each opinion before it self, that on the one side as it may* glory, *so on the other side it may* fear *and be* humble. *All I wish now is that we be all so far one, at least in* infirmity, *and this* Common weakness, *as may be a ground of* Common embodying *and* associating *against the* Common Enemy, *or* Grand Antichrist; *as in States, who when they are at* lowest, *have least* factions; *and when* weakest, *are most* peaceable *with one another.*

The GOSPEL, or NEW TESTAMENT of JESUS CHRIST, proved undeniably to be the very Word of God, without Miracles, to assure us of the particular duties in it.

Because there are some men now of more reason then sound belief, I cannot but in a spiritual rationally way bear witnesse to our salvation in the written Word.

1. IF there were not a *Word* or *Will* of *God* revealed in *Laws* and *Ordinances* written, *God* were worse provided then the *Lawgivers* of *Nations* and *Kingdoms*, and the *world* were left to their own wills; which is esteemed ridiculous in the eyes of all the Nations of the *world* in their very politike condition.

2. The *Laws* and *Ordinances* contained in the *Word*, or *New Testament*, bear onely the Image of a *God*, in their *holinesse*, *purity*, *righteousnesse*, *glory*, *infinitenesse*, *eternity*, *immortality*, which are all, with many more things of like excellency, there, which are as the beams of light to the Sun, or so many things of God, revealing God.

3. The Word is so tempered into a *middle nature* betwixt God and man, as no Word can be more revealing the most glorious, spiritual, infinite things from a God, in a mean, literal, figurative, comparative, significative way to man.

4. To have a *standing Word* as the *Gospel* is, is more for the *glory* and *authority* of a God then any ministery of man, though with miracles and signes; because such a Word, where none can joyn themselves as *Authors* or *Parties*, as in other wayes of *dispensation* by *men*, men may joyn themselves, doth undoubtedly hold forth most of God and of divine Authority; and thus to maintain or preserve a *Law* or *Word* in the world, is not so much with God as for Kings and Princes to maintain *Statutes* and *Laws* in their Kingdoms.

5. A *Word* as the *New Testament* is, may be as well a *way* and *dispensation* to an *infinite God* to make out himself by, as any other, either of *dream* or *vision*, or *Revelation* or *Oracle*, all being but wayes of a *natural* strain and *condition*, no more then the *Word*.

6. The

6. The very *manner* of *dispensation* or *writing*, is such as hath the *authority*, *power*, *wisdom*, *counsels* of a God, the whole *businesse* of it being a work discovered to be begun by God, and amongst men, to set forth the *glory* of *God*, the *mercy*, *love*, and *wisdom* of *God*, and the way by the *Son* of *God*, and *Spirit* of *God*, and all to be glorified with *God*; and thus treating onely of *things divine*, and a *work divine*, in a *way divine*.

7. We must either give up our selves to this *Word* wholly, or not at all; and then let the *world* and experience judge what kinde of *Religion* reason at large unbounded, or unenlightened, will bring forth, by the former paterns of *Heathenish* and *Gentilish* Religion.

8. Why should it not be thought the most *clean* and *direct* way for *God*, to manifest himself to *man* by *Word*, *Gospel*, and *Epistle*, and so by an *infinite* and *invisible power* and *hand* commend and convey it from *age* to *age*, from *generation* to *generation*, as well as for men to make out their *art*, *reason*, *knowledge*, *experience* into *books* and *words* written, to their own and other *generations?*

9. This *Gospel* of *Jesus Christ* places *Religion* upon a more *glorious transcendent* way, to suite with an *infinite God*, then ever any device of man, or reason could invent, *viz.* upon *faith*, upon a *beleeving* or *spiritual* perswasion wrought by the same *God*, by which men are carried out into depths of *infiniteneſſe* and *glory*, no way *measurable* nor *discernable* but by this way of *beleeving*; and there could never have been an *engine* contrived which could have gone from man into God but this of *faith* by *God* himself; nor more for the advantage of the *glory* of a *God*, taking all from the *creature*, employing it wholly upon a *God*.

10. There is more reason in this *Gospel*, or *New Testament*, in the way of *Religion* which it holds forth by *Jesus Christ*, then ever could be thought on by the *reason* of *man*; as for instance, Each *mans* internal conscience hath a *light* or *law* in it which condemns or accuseth for *murther*, &c. now if there be *accusations*, against whom is the offence committed but against *something infinite?* and what way is there more divinely rational to apply to the *justice* of such an *infinite*, being on God offended, but by one who is both *man* and *God*, even *Jesus Christ?* So as the *mystery* of *salvation* is such as even *reason* it self cannot *contradict* or *gainsay*, though it cannot *comprehend* to leave the world inexcusable in their *unbelief*, because it commands them to *beleeve* in *one* whom in reason they cannot deny to be a way proportionable betwixt *God* and *themselves* for *salvation*.

11. It carries things in such a rare way of *mercy*, of *justice*, of *love*, of *piety*; and as it is a salvation from God to man, so it is a salvation managed by one who is *God* and *Man*; and every thing belonging to it, is accordingly *mixed* or *tempered*, of *Word* and *Spirit*, of *power divine* and outward *dispensation*, or *ordinance*; and all this for man who is of a mixed *nature* of *flesh* and *Spirit*: Thus things are carried in a way of *proportion* and *sutableness*, so *full*, so *sutable*, and *compleat*, and *serviceable*, as the *invention* of *men* could never devise.

12. It discovers *reason* to it self in all its *workings* and *wayes*, in its *purity* and *corruption*, in its *vertues* and *vices*, conscience bearing witnesse to the Laws and Commandments of it; it *purifies* and *Spiritualizeth reason*, and brings it into such a way of *communion* with *God*, as the *souls* that read it, and are exercised in it, seem to be *new born*, to receive in another *nature*, an *immortal* and *incorruptible seed*.

13. It manages all the *designe* of *salvation* contrary to *nature* and the *world*, upon contrary *principles*, *dispensations* and *hands*, by a Person *poor*, *humble*, and *crucified* for the good, by *Ministers* and *Dispensers*, mean and contemptible fisher-men, *tradesmen*, *&c.* yet *inspired* by *graces* contrary, as *self-denial*, *humility*, *love* to *enemies*; by *conditions* contrary, as *weakness*, *affliction*, *poverty*, *suffering*, *dying*, carrying a *treasure*, a *comfort*, a *riches*, a *life*, a *glory*, under all these.

14. It is accompanied by *continued* or *standing* miracles, though miracles of a more *spiritual* nature, as discovery of the *counsels* and *hearts* of men, as conversion from *sin*, mortification of *sin*, changing natures from *evil* to *good*, planting in new *dispositions*, *inclinations*, *affections* into the soul. Now, if such *changes* and *conversions* were in *material* or *sensible* things, as from *water* to *blood*, from *water* to *wine*, how would it astonish? Which in *spirituals* is more *wonderful*, though onely lesse *discernable*, and not to be so *sensibly* perceived, preserved by its very enemies, the *Roman* cruelty of Emperours, and *Antichristian Traditions*.

15. It refers the discovery of all *Truth* in it self to the *Spirit* of God, which no word but the Word of God would do, and will not take in *men* into *glory* with it self which miracles do, which are done by the *hand* and *ministery* of *man*; and the *Spirit* in this way must needs be a more *glorious Interpreter* of the *Will* of *God*, then the meer *ministery* by *man* and *miracles* can be, by how much it is of a more *spiritual nature*; and it is more excellent to seek things in the *Spirit*, then in any *outward dispensation*, which as it comes more *immediately* from *God*, so it comes in more *immediately* upon *men*;

and

and to take in *Truth* by *ſenſe* and *ſight*, or *miracle*, is rather to know *Chriſt* after the *fleſh*.

16. Yet after all, the *Word* it ſelf is the beſt way to bring in *evidence* and diſcovery in its own behalf to the *ſouls* of thoſe that will come under the *power*, *operation*, and *experiments* of it, under the *enlightening*, *convictions*, *impreſſions* of it, in the *reading*, *hearing*, and *meditating* of it. *Theſe things are written that ye may beleeve*: And they that are thus exerciſed, are above all *miracle*, and are perſwaded enough by it ſelf without the help of an outward work. John 20.

17. To theſe I adde the teſtimonies of the moſt ancient in witneſſe of it.

Dionyſius Areopagita, thought to live in the times of the Apoſtles, & not daring to take his *Divinity* anywhere but from theſe *Scriptures*. *De divinis nomin. c. 2.*

Irenæus, who was in the yeer 180. affirming the fulneſſe of theſe Goſpel-Scriptures, and accounted them the *Pillar* of *Truth*. *Iren. lib. 3. c.*

So *Tertullian*, who lived 1400 yeers ſince, doth accordingly witneſſe to their perfection. *Tertullian. li contra Hermog.*

Origen, *Athanaſius*, *Chryſoſtome*, *Conſtantine the Great*, in the firſt *Nicene-Council*, with thouſands others all along to our own age.

18. The *Jews*, whoſe very *Teſtament* and condition anſwers to every *Propheſie* and Goſpel-Scripture.

19. The many of thoſe moſt eminently *ancient*, *learned*, and *godly*, who have ſhed their *blood* in teſtimony of it.

20. The *power* of *God* going along with it.

21. The confeſſions of the moſt learned in that, confeſſe, that the Original Copies are not corrupted, but continued pure.

One Argument *from the National* Covenant *for* Liberty of Conſcience, *yet with all ſubordinate and juſt obedience to the State.*

Art. 1.

The firſt Branch of the Covenant is,

That we ſhall ſincerely, really, and conſtantly, &c. endeavour, &c. the Reformation of Religion in the Kingdoms of England, *&c. in Doctrine, Worſhip, Diſcipline, and Government, according to the Word of God, &c.*

Art.

ART. 2.

The second Branch of the Covenant,

That we shall in like manner without respect of persons endeavour the extirpation of Popery, &c. Superstition, Heresie, Schism, &c. and whatsoever shall be found contrary to sound Doctrine, &c.

Now from these I argue,

1. Each one is personally and individually bound by the *Covenant*, and in his own *proper conscience* is obliged to endeavour a Reformation according *to the Word of God*, and so far to the example of the best *Reformed Churches* as they are agreeable to that *Word*; I hope no further. Now who shall be the *Judge* and *Interpreter* of this *Word of God*, to each mans conscience in the *things of God*, but he who is *Lord* of the conscience, in things immediately *divine* & *spiritual*? The *consciences* of men are under a *spiritual* and *immediate Interpreter* of the Word, even the *Spirit of the Lord*, in all things of *spiritual cognizance*, as every *Scripture-truth*, or *Truth*, in the *Word* is: and this is not onely strengthened and clear from the Word, but from a *testimony* which some when they read, may know better then many others.

By the Clause, *According to the Word of God*, we understand, *so far as we do or shall in our consciences conceive the same to be according to the Word of God.*

Now each man standing thus *ingaged* in his own particular and in his own proper *conscience* by a Covenant recommended and imposed, each is bound to bring forth the evidence of their *consciences* in particular, concerning this to which they are covenanted: So as *I*, or *you*, being covenanted against *Popery*, *Heresie*, and according to the Word of God, *you* and *I* stand bound by our own private *consciences* to reveal to the State, who hath recommended such a *Covenant* unto us, what our *consciences* interpret according to this Word, against *Popery* or *Heresie*, unless there could be one universal or publike infallible Interpreter of the Word of God and Truth, who might determine concerning Heresie and the Word of God, and whose *determinations* is as in the *formerly inspired Apostolical-teachers* we may rest.

So being thus ingaged by *Covenant*, we are at the same *time*, by *one* and the *same* Act, bound to *liberty* of *conscience*, in these particulars of the *things of God*: and if there should be any persecution for the pious, modest,

modeſt, and peaceable liberty, ſo taken and practiſed, whether would it not clearly and undeniably follow, that our conſciences are not under the Lord *Jeſus*, and his Spirit immediatly in the things of God, but under the interpretations of *men*.

And ſurely that one Clauſe, *according to the Word of God*, is moſt providentially inſerted; for if we be ſo cloſely covenanted to the *Word* of God, how tender ought we to be? leſt in this dark ſeaſon of our diſcerning, we oppoſe ſomething of the *Word*, and ſo in ignorance, perſecute what we covenant to maintain. I wiſh our Aſſembly would preſſe this equally with the Covenant in their Sermons.

Object. But muſt every one be the Interpreter of the Covenant?

Anſw. Nay, not every *one*, in every *thing*: The Magiſtracy in all *things* of a civill *cognizance*, and in all *ſpiritnall* things which go out from their meer *ſpirituall* condition into a *morall* offence, as injuſtice or evil tranſgreſſion into tumult or diſturbance of *publike* or *private* peace, *actually* and *expreſſely*, not *interpretatively*; for ſo the *Nations* interpreted the *Jews* as troublers of the *State*; and the *Jews*, *Chriſt* and his *Diſciples*, as movers of *ſedition*: The *Papiſts* and *Prelats* interpreted the *Nonconformiſts* or reproached *Puritans*, as factious and tumultuous: So as in all things of *Moral*, *Civil*, or *Secular* cognizance, which the Magiſtrate hath clear rule for to walk by, He ought to interpret and proceed by; partly, becauſe he is the Legiſlator, and ſo is the beſt Interpreter, and can beſt reſolve us in things of *Law* and publike *liberty*; and in morals, his duty lies out more clearly; but in meerly *divine* and *ſpiritual interpretations* of *Truth* and *Goſpel-myſtery*, the Lord Jeſus and the Spirit of Jeſus Chriſt are both the Legiſlators, or Law-givers, and Interpreters to the conſcience.

Object. But ſhall there be no power to compel conſciences into Uniformity?

Anſw. I ſhall give light to this by propounding a Caſe. Suppoſe the ſeveral godly *parties*, or *beleevers*, were equally principled for *perſecution* or *non-toleration*, and were equally numbred, and were equally ſtrengthened by parties of Magiſtracy on their ſide, What would come forth according to ſuch principles? I ſigh to conſider: There would be edge againſt edge, authority againſt authority, power againſt power, and all the State or Kingdom involved into blood and cofuſion: So as we muſt conſider things according to their principles, not according to their temporary or occaſional *advantages*.

Object. But you give not enough to the Magistrate.

Answ. Yea, more then any. He that gives him that which God hath given him, gives more then any that pretend to give him the most.

The pretenders that bid for the Magistrate at this time are,

1. They that put him as an help and government in the Church, as some, *viz.* they of the *Erastian* way. 1 Cor. 12. 28.

2. They that make use on him but as an help to the Church extrinsecally, and by way of forrain assistance, as others, *viz.* they of the *Presbyterial* way.

3. They that give him power over body, goods, over all moral and civil behaviours of men, *Professors* and *Beleevers*, of what sort soever, of what opinion soever, as I and the rest of our *Brethren* do, praying with all manner of supplication that under them we may lead a peaceable, godly, and quiet life.

Object. But why dare you not ingage Civil Magistracy in Religion over consciences, as some others do?

Answ. Yea, In all things morally good and evil, God hath ingaged them, and hath set the Law and Light of nature and conscience in all people to side with them, *condemning* and *excusing* what they and their Law doth *condemn* and *excuse*, and thus to bear witnesse with their *dominion* and *power*.

But in things of pure Gospel-mystery and Evangelically good or evil, I dare not ingage them (whatever others do) over consciences, because I give more to their just power, and because I dare not draw them into such principles, which hath broken more Magistracy, then all the other *plots* and *devices* of men.

For things of Worship which are laid up in the *pure simple mystery*, in the Light of the Spirit, not of nature, as all meer Gospel-mystery is, to ingage the *Magistrates sword* into these, is rather a way to dash them against every mans conscience, and so in time to lay in a *fatal power* or a *fatal suffering*.

We know that power which makes Kingdoms *soundest* in their Dominion, and most lasting, is the truest and wholsomest; and surely that which ingages them lest into that part of the soul, the conscience which can lest endure to be oppressed, is the safest and most peaceable.

To my Reverend learned Friend Master Ley, One of the Assembly of Divines, at *Westminster*, Author of a Book called *The Resolution of the New Quere, published by Master* Saltmarsh.

SIR,

Shall give you a publike *account according to your* publike *charge in your leafe concerning me*, *That* I intended to make you my Censor for some papers which I did not publish. Pag. 1.

Sir, *those* papers *were an answer to* Master Fullers last Book; *and the* Question *about* Reformation *betwixt* him *and* me *being so out of all Question, as* Master Herle *observeth*, *and* he *as* I *beared, being* dead, *made me rather put up my* Arrows *into their* Quiver, *then shoot them at such a* mark.

For my contending with you in this, I hope it is but as that of Paul *and* Barnabas, *and* Paul *and* Peter, *a contention of* Brethren, *not of* Enemies; *for I think you would oppose* Truth *no more then my self; but we both may be said to contend rather for the* Truth *then against it, and rather with one anothers* reason, *then with* Truth.

In this Controversie *you have much advantage of* learning, *and* experience; *but there is a* Spirit *and the* inspiration *of the* Almighty, *which enlightens the* young *man and the* old; Elihu *as well as* Job *or his* Friends.

Your other advantages are, *the* Magistrate *whom you have more on your* side; *we onely are more on the* Magistrates side, *then they are on* ours; *yet we cannot but say, and blesse the* Lord *for them, they are so far on* ours, *as we* lead a peaceable and quiet life under them.

Your other advantage is an Assembly *of* learned Divines, *yet not so wholly* yours; *the Way of* Truth *we stand for, hath a* Party *there; and I hope when the vaile of* prejudice *is taken away, and* Truth *is brought home to their* soules *in its* nakednesse, power, *and* evidence, *by a* power *more* spirituall *then is yet given out from* Heaven, *our* Party *there will be* greater: *I willingly presume so much of them.*

I have laboured that a Spirit *of* love *and* meeknesse *might run through all my* Reply *unto you, though in my* travelling *over your* paper *I have met with some things in the way too* sharp, *and your* way *hath more* Briars *and* Thorns *in it then you promised in your first leafe: I had much ado not to be provoked, by how much your promise had removed all offence on your part from my expectation. If you finde any* passions *in my Book, charge them on my* unregenerate part; *for I finde that* when I would do good, evil is present with me.

You see my labours, deducting the time of their Printing, *are of about* two weeks *growth,* younger *by some* six weeks (*if I mistake not*) *then* yours. *I hope where you could not expect* much, *you will not look for* more *then I here return you in this time.*

Sir, I salute you in the Lord, *and with all due respects to your* self, *your* age, *your* learning, *I begin my Discourse with you; and the* Lord *let me see the failings on my part, while I seek to discover those on yours, that I may* take out the beam from my own eye, *as well as* the mote from yours.

You desired me in your Book to enter upon a way of Peace; *and I have accordingly presented my* Modell *to be perfected and refined by any that will set upon the work: I do not love in any thing I write, to fume out meerly in* Controversie; *but in something if it may be to* edification. *I rest*

Your Friend in the Lord

JOHN SALTMARSH.

The

The Smoke in the Temple.

Wherein is the Vindication of the NEW QUERE FROM Master *Ley's* RESOLUTION.

Master *Ley's* Resolution, Page 2, & 3.

I Put a Queſtion, Whether he were an Independent or no? *He told me*, He was not; *but* that he had a latitude of charity for them of that way. *Since that, I had a glimpſe more of his inclination by his* Dawning of Light: *but a full diſcovery of his minde in his Book*, The Opening of Master *Prynns* Vindication. *I will not entertain him as an enemy. To give him his due, in all that I have ſeen ſet forth in his name, I finde him rather opinionative then paſſionate.*

Reply.

Your *Queſtion* was accordingly put by you, and accordingly *anſwered* by me. And for my appearing for *Truth* not all at once in my Treatiſes, you may ſee I was not haſty to beleeve, nor to write in the behalf of a Truth before I ſaw it, nor to plunge my ſelf into any Way till I had examined it. The Apoſtles waited for the full *revelation* of all *truth* by the *Spirit's* coming. The *Bereans ſearched daily to ſee whether the things were ſo, or no. Apollos* preached not Chriſt clearly till he was *inſtructed in the way of God more perfectly.* We are bidden to *try the ſpirits*, and *prove all things*: So as I ap-

Acts 1. & 17. 1 Joh. 4. 1. 1 Theſſ. 5. 21.

peared in those degrees but by *Scripture*-warrant. And I could name to you examples of another sort; *Augustine*, *Luther*, both finding *truth* but in *degrees*; and the latter sweetly acknowledging how he was enlightened by *beam* after *beam*. Angels, who lie more naked towards God, and take in the things they know, by way of *Vision*; yet see not any of that *will* of God which gives *Laws* to them, but as he reveals: Much lesse such as we who *dwell in houses of clay*, and whose *foundations are in the dust*, and who come by the *sight of things discoursively*, and by *spiritual reasoning*; God giving in the revelation of his Truths in a *natural*, yet *supernatural way*.

But for that Notion of *Independency* you speak on, I dare not own it, because I account my self both under a spiritual and civil Supremacy; under Jesus Christ and the Magistrate severally, and exempt from neither. We are not of those that *despise Governments* and *speak evil of Dignities*, nor are we under any such *singular Notion* that I know on, to be called *Independents*, *&c.* We all hold of the *Body of Christ*, and of *the Communion of Saints* below, and we hold *one upon another*, but not *one over another*. We dare not be *Classical*, *Provincial*, *National*; these are no forms of *wholsome words* to which we are commanded, nor know we any such power; but that of *Brethren*, and *Ministery*, and *fellowship*. We dare not take out a Copy either from the *States* of the world, or the *State* of *Israel*, to *obey* or *rule* by under the Gospel. And if you call the *Churches* of *Christ Independent* for this, we must suffer till the Lord bring forth *our righteousnesse as the noon-day*. Yet this you and we both know, that when *Truth* would not embody or mingle at any time with *corruptions*, it had presently the name of *Sect*, *Schism*, *Faction* (all which are implyed in the name *Independency*) put upon it. Thus were the *Reformed Nations* of *England*, *Germany*, *France*, &c. scandalized by Popish Writers, and the old *Nonconformists* by the Prelatical; the *Jews* formerly by the *Nations*, and the *Christians* by the *Jews*. We have heard enough of *Independency* and *Presbytery*; such notes of distinction are now become names of reproach: and so I lay them down.

And whereas you say *you will not entertain me as an enemy*; it is more likely then in the end both *you* and *I* may prove a better *friend* to the *Truth*. It is possible many in this Age might have seen more, had they not cast so much dust in *one anothers eyes* by their *strivings*: It were well such a *Gospel-spirit* would walk more abroad, and that *spirit* which casts men sometimes into the *fire*, and sometimes into

the

the *Water*, were not so stirring: Well, since you will be no enemy to me, I shall not, I hope, *contend with you*, though I dare not but *contend earnestly for the Truth*. And the *Truth* it self which I write for, may (I hope) at length finde you no more an *enemy* to it then you are to me. I cannot but wish one of your *experience* and *abilities*, like *Paul*, to preach for that *Truth* which before he *destroyed*. Our hearts *desire* and *prayer* should be for *any of Israel*.

And for that you say of me in your *Observation*, that I am rather *opinionative* then *passionate*, I cannot take it so ill from you that will needs be no enemy to me: I interpret any thing from such a one on the better side of it. But I shall allow you your liberty at my self: And *if the Truth of God may more abound through my* opinion (as you take it) *unto his glory*, I have enough.

Master *Ley's* Resolution, Pag. 4, & 5.

I wonder he, who hath writ a Whole Book of Policie, should be so unpolitick as to think it seasonable, since it tends to retard the establishment of Government, whereto the Parliament is so much ingaged by Declaration, &c. by Solemn League and Covenant, Art. 1. *already setting it up in Ordinance for Ordination, &c. Though the liberty of speaking lengthens the Debates, and delays the Votes, &c. and so much the more, because they are more in number then we, and because their determinations are final, as ours are not.*

Answer.

For some things in my Book of Policy, I praise the Lord I can look on them as on part of the darkness I was in: and I can freely joyn with any in censuring any unregenerate part in me, as I esteem much of my Carnal reason to be. *When I was a childe, I spake as a childe*; neither *have I any fruit* now (as the Apostle sayes) *of some of those things*. Nor would I have any go thither for direction, but so far as they find *Scripture* or *sound Reason*. I cannot but give a Caution concerning this Book, because I would have Readers to look on any thing from me, as *Luther* speaks of himself, as I receive in *light*. And methinks I scarce do any thing which I could not with *Augustine*, when it is done, finde something to *retract* in it: either some-

something is too *dead*, or too *dark*, or too *carnal*. Thus you see I willingly help you against my self; and I account it a part of my condition here, not to see all at once.

For the unseasonablenesse of my Quere, you alleadge the *Declaration* of *Parliament*, and the *Covenant* in Art. 1. wherein they are ingaged to endeavour Reformation; and the *Ordinances*, &c.

Now where is my *unseasonablenesse? The Parliament is endeavouring*, &c. May I contribute my *moneys*, my *vote*, my *pains*, my *informations* to the *Civil ingagements*, and not my *notions* to the *Spiritual*? Are we not to bring in all our *disbursements*, either *Natural*, *Civil*, or *Spiritual*, into that *publike Treasury*? Though you of the *Assembly cast in of your aboundance*, may not the *poor ones* cast in their *mite*? Are we not by the same *Covenant* bound to discover anything against *God* and the *State*, and the *glory* and *peace* of *both*? And if I finde my *conscience* perswading me such or such a thing is not accordingly, ought I not by all the *Obligations* that are upon me, of *Gospel*, *Parliament*, and *Countrey*, peaceably and meekly to speak a *word*? May we discover any thing to the *State* we conceive of malignity or danger in Civil things, and not in Spirituals? Is not the Spiritual or soul-liberty, the more glorious liberty of the *Subject*? *We cannot but speak the things which we have seen and heard*, saith the Apostle: Acts 4.20. And, *What you hear in the ear, that speak you on the house top*, saith Amos 3.13. Christ. We know who it was that said, *Prophesie not here; for it is the Kings Chappel.* And for things of a Spiritual nature, we are allowed almost the fulnesse of time for season. *Be instant in season and out of season*, saith *Paul*.

But, *What better season could I come in*, then such a one, wherein things were but *ripening* and *moving* towards *establishment*? Where nothing is *setled*, there can be nothing *disturbed*. Where nothing is *concluded*, there can be nothing *repealed*. Where nothing is *established*, there can be nothing *disordered*. But since you put me to a further account, I shall give it. My spirit was not my own so wholly then, but *his* (I hope) whose motion I obeyed, the *Lords*. Such *breathings of Heaven* who dare safely quench? It *is as fire in the bones*, sayes the Prophet: and like that of *Mordecai*, *If thou altogether hold thy peace at this time* &c.

And whereas you say, that the *Parliaments determinations are finall*, That holds better for me, who might have spoken to much lesse purpose, had I stayed till all had been done, and the *determinations* ended, and become *final*; sure it was time then to speak before deter-

determinations were final, or never, and by your own account too; for you are pleased to reckon up the proceedings of *State* in the businesse of *Religion*; which are such, as had I stayed, I had had a worse season; however, as the Prophet says, *I have delivered my soul*: they were, you know, the *foolish virgins* that came not with their *oil* till the door was shut. Whatever my Oil or my Lamp was, yet I think it not agreeable to the wisedom of that Parable, to come and knock onely when the door is open.

Master *Ley's* Resolution, pag. 6, 7 & 8.

The title of the Quere is baited with Truth *and* Peace. *He a private Divine to put such a Quere, both of* State *and* Religion, *and to suggest such a suspition of haste, and to tax the Ministers for putting in for a power not consonant to* Scripture *and* Prudence, *&c. His rendring the original word metaphorically: His artificial colours, Rhetorical, &c. And my marshalling his reasons in a right method.*

Reply.

I have gathered up into one *bundle* your pieces of a *lighter* concernment: I would not stay *tything Annise* and *Cummin*, but I hasten to *the weightier matters of the Law*. A word onely to each.

For baiting my Quere with Truth and Peace, you allude to Christ's allegory, that we are *fishers of men*: and if I have no worse things to *bait* with then these two, *Truth* and *Peace*, none need, I hope, be afraid of the *hook*. And for the proof of them both; *argument* and *time* will evidence.

For me, *a private Divine, to put a Quere of State and Religion*. What were *John Hus*, *Wickliff*, *Luther*, *Paphnutius*, who in their several ages gave out their testimonies? They were but single men, compared with *Councils* and *Synods*. Not that I would compare with *them*, who am lesse then the *least of all the mercies of God*; yet they were but *single*, though *singular* men. And what if a *private Divine?* Jesus Christ may bid a private man *stand and speak to the people*. There is a *law of the Spirit* commands to speak as well as the *Law of a State*; and though you speak by the *later law*, another may speak by the *former*. And what though a *Quere* both of *Religion* and *State?* Is not our *Covenant* mixt accordingly of *Religion* and *State?* Doth not the State it self mix with Religion where Churches are *National?* And how can I speak properly but to *both*, where both are in *interest?*

For my ſuggeſtion of a *ſuſpition of baſte*; you know, *Words* and *phraſes* are not the ſame to all: one may *interpret* thus, another *thus*. I had no thought of *Jehu*'s driving, as you imply, when I wrote. I muſt lay the *ſuppoſed* crime at your own doors; for it is none of *mine*; nor have I (nor any) reaſon to tax that *Honourable Senate*, whoſe counſels are *grave*, and *ſerious*, and *deliberate*. Had I lookt for *Jehu*, I ſhould have lookt to another *coaſt* and *quarter*, where *they drive more furiouſly*. Why deal you not more candidly? Why are you not more faithful in your interpretation to the Original?

For that of *my taxing the Miniſters* for deſiring power; none have reaſon to ſpeak but the *guilty*; it concerns not the *innocent*. It is not ſtrange for *ſome Miniſters* to affect *Government*, or rather *ruling*: we have ſo much of *Prelacie* yet left, and working in the Countrey with us; and if not in the City too, I refer you to maſter *Coleman*.

For the *word rendred from the Original* metaphorically; I quoted onely the Text, to my remembrance, to the Printer's hand; and how he came by the metaphor, I know not; but I finde fault as well as you: However, to make the beſt of it now, *tranſlations* of Scripture are not all *Grammatical*, as you know; nor to the *letter*, as I could wiſh them with you.

For *artificial colours*, or *Rhetorical*, &c. You make me guilty of ſuch verniſh as I have not laid on, to my knowledge; nor have much to lay on, if I would: *Truth* and *Peace*, which were my ſubjects, are fair enough of themſelves, without any *colour* of mine: and I deſire not to bring forth *either*, but in the *evidence* and *demonſtration* of the ſpirit; and if there be any thing of their own beauty there, call it not *artificial*; put not *ſuſpitions* and *jealouſies* into any, that ſuch things as they ſee are not ſo, to make men *Sceptical*. It is as much injury to *Truth* and *Peace* to *miſreport* them, as to *counterfeit* them.

And for your *logical marſhalling my reaſons*, I thank you; you took more pains with them then I would do. Notional order I received them in. Nor dare I be too *logical* and *notional* in *things divine*. *Syſtems* and *forms of art*, have done our Divinity ſome *harm*. Such *Claſſes* and *methods* of *reaſon* have been found too *ſtrait* for the more *ſpiritual enlargements* of *Truth*. Yet I honour your *Learning*, though I thus ſpeak.

Maſter *Ley*'s Reſolution, pag. 9 & 10.

His firſt reaſon taken from Rules of Faith, Rom. 14. 3, 13, &c. *Now he ſhould have planted his reaſon directly againſt the impoſing a Govern-*

Government, rather then obedience to it; as then, &c. Those that set up a Government which they are not fully perswaded on, sin: But, they that now set up Church-government with power, &c. do set up a Government whereof they are not fully perswaded on: Therefore in so doing, they sin. The major is true, but the minor not, because of their faithful learned Counsellors, *and Scripture-discussings.*

Reply.

Since you will help me to prove, you are welcome: You have furnished me with one *Argument* more: You are a fair enemy, to lend out your own weapon. And now you have made your *Argument* half for me, I shall make the other half my self. You say,

What the *imposers of Government cannot do in Faith, is sin:* This is your half Argument. But you take it for granted, *Our imposers of Government are not such,* but such as are *fully perswaded,* and can set up the *Government in faith*; and you prove it thus, from *those of their Counsellors so neer them,* and from *their Scripture-discussions.*

First, I know not what Counsellors you mean; but they are too wise a Senate to be carried by any *interest* but their own; and I wish them no other Counsellors then *Truth* and *Peace:* nor do I know that they are so fully perswaded of any such *Government.* I believe some of them are not so fully principled for your way; and then they all are not perswaded so of the *Government:* nor have you yet been able to make out the *evidence* of every *truth* you presented them from clear *Scriptures,* saving your Art of deductions and consequences, and prudence: and if all cannot be perswaded that *State conscience* or *Publike conscience* is not so *wholly* nor *fully* perswaded: then, as you imply, a *State* or *Publike conscience* is like a *Particular conscience*; which if it doth not *wholly consent,* is *doubtful,* or *weak:* for it is not in *Spiritual things* as in *Civil: Votes* of *major parts* make *Laws,* and they stand good from any such *forms* of *Policie:* but I never yet saw that *rule* in the Gospel for any such proceedings in *spiritual things:* but that is a *Law* in Christ's Kingdom, not that which is *voted* so, but that which *is* so in the truth of it: For else *Popery* were the best; for it hath most *voices* and *counsels.* So as unless you can prove the *Parliament* to be of one minde in it, how can you prove a *Parliament* so fully *perswaded* in *minde* as you imply? Let them prove a Truth by most *voices* that please or can; but I wish the business of a *State-conscience,* in a thing of this nature, were more enquired into then yet it hath been.

But if the *Parliament* were fully perſwaded of the *truth* of the *Government*, yet there would be a new queſtion, yea, and is, very learnedly diſcuſſed by our worthy Brethren Maſter *Coleman* and the Commiſſioner, how they could be perſwaded of the *impoſing*, and *power* of *ſetling*. For my part, if there muſt be an *impoſing* of *Government* (for I would have the State-conſciences left to their *liberty* as well as Particular, and yet Truth to have the liberty of acceſſe unto them) I would have the power of the Parliament laid up there: we have had too ſad experience when it hath been given out from thence, and truſted too far. *Paul* referred himſelf thither, (*I ſtand*, ſays he, *at Ceſar's Judgement-ſeat*) rather then to the *Council* of the *Prieſts* and *Elders*. Chriſt had more favour from *Pilate* a Romane Governour, then from *Caiaphas* the Prieſt.

One word more. How can the Parliament properly be ſaid to be *fully perſwaded*, &c. unleſſe they could freely ſigne it with *Jus divinum*, or a *divine Right*? Nothing but *Scripture* and *the Word*, can properly fully perſwade. Now if they cannot finde ſo much *Scripture* as to warrant it for Chriſt's Govrnment, how can there be a purely Goſpel-warrantable, a *full perſwaſion*, or *faith*, where there wants a *Word of faith* to ſecure it?

And now I ſhall form your Argument you half made to my hand thus, and return another with uſury.

Your Argument is this:

Thoſe that ſet up a Government which they cannot be fully perſwaded on, cannot but ſin.

But, the Parliament cannot be fully perſwaded of this Government:

Therefore, *if they ſet it up, they cannot but ſin.*

My proof is this, in behalf of your Argument.

That conſcience which is not wholly conſenting, is not fully perſwaded.

But, ſuch is the State or Publike conſcience, viz. not fully conſenting at this time:

Therefore, *the State-conſcience is not fully perſwaded.*

Note.

Becauſe ſome are more for it, ſome are leſſe for it.

I prove the State-conſcience not fully conſenting.

That conſcience which hath not Scripture to ſecure it, cannot be fully conſenting or perſwaded.

But, ſuch is the Publike conſcience at this time concerning this preſent Government:

There-

Therefore, *the Publike or State-conſcience cannot be ſo fully conſenting or perſwaded.*

Note.

Becauſe they which cannot call it *Government* by *Divine Right*, are not ſecured concerning it by the *Word*; and then, by conſcience, are not fully conſenting, nor perſwaded.

Maſter *Ley's* Reſolution, pag. 9 & 10.

If we take his reaſon to ſtand immediately againſt obedience, and ſo conſequently againſt commands, &c. *It is more formal, but ſtill as feeble; Repugnant to Religion and reaſon, againſt former Proteſtations, and the Covenant; for ſome will always ſcruple,* &c.

Reply.

Some of this might have been ſpared. Let us have as much *reaſon*, and as little *reviling* as may be. Your reaſon is, Becauſe then neither *Proteſtations* nor *Covenant* of State can be adminiſtred; for ſome will always ſcruple. So as here is the force of your reaſon; Becauſe *Proteſtations* and *Covenants* in the State are put upon a *people unwilling* and *malignant*, therefore *Government* ſhould.

Firſt, a *truth* of Government, and the *eſtabliſhment* of it, is but indirectly, unſutably, and diſproportionably proved from *Oaths* and *Covenants*. Indeed, under the *Old Teſtament*, and in the State of *Iſrael*, *Covenants* were more agreeable to the way of that Church; they were *part* of the *Worſhip* then; and it was a way of *obligation* and *engagement* fitted to the *Policie* of that Nation: They were a People or Nation of *themſelves*, ſingled out from the *world*, and marked by a *carnal Ordinance*: and their *Diſcipline* was fitted to the *whole Nation* by God himſelf; and ſo *Covenants*, &c. gathered them up from the *World* into their *National Way of Worſhip*, &c. But now, the *Way of Church* and *Worſhip* changing, and the *Laws* of ſuch kinde of external *Pedagogie* ceaſing, and a more *inward* and *ſpiritual Law* coming in, you might have done well, ere you took things thus for granted, to clear the way of Covenants under the Goſpel, and not to prove one probable thing by another. Thoſe of your way are againſt a little Church covenant, and why not a great one?

For the impoſing of *Proteſtations* now, &c. It is not my work here to diſcuſſe; nor am I againſt any way of *State-ſecurity* that may conſiſt with ſound *Prudence*: and for the *ſpiritual* part of them,

wherein men *covenant* in the *things of God*, let every one be fully *perswaded in his own minde*: That is the Apostle's *rule*, I am sure, whatever any say to the contray, and will stand. In *civil things*, I would have any *way* or *designe* of *assurance* that is fairly and justly Politick: in *spiritual things*, onely such *ways* of *assurance* as are *Gospel-ways*, and may sute with the *New Testament*-believers.

And now you are to prove more then perhaps you thought on; that is, to clear a *Church-covenant*, which many of your Way are against: for though you condemn it in some Churches, not of your Way; yet a *National Church-covenant* you plead for. And how can this be both *true* and *false*, that a *great Church-covenant* is lawful, and a *little one* unlawful? a *National Church-covenant* lawful, and a *Particular* or *Congregational Church-covenant* unlawful? This onely by the way: To shew you how one may mistake his way in a mist: you were proving a Government, and now you are engaged to prove Chuch-covenants, which you are both for and against.

And yet, after all this of *Protestations* and *Covenants*, there is no fair proof of *establishing* a *Government*, or *imposing* it in your way and designe from these. It is not safe going to the *State* for a *Patern* for the Church. If the *State* in certain seasons of *unfaithfulnesse* and *unsettlement*, contrive any way of *security* or *assurance* (necessity is often a *law-maker* in States, yet not so in the Church) will you from hence argue for a liberty in the Church? Will you make *Necessity* your *Gospel*, your Law-giver there? Necessity is sometimes a *suspender* of *Laws* in the *Gospel*, but no *Law-maker*.

Master *Ley's* Resolution, pag. 10.

But I answer: I wonder an ingenuous man, as M. Saltmarsh *is, should make such an Objection.*

Reply.

These are good words; and I hope you shall have no worse then you bring: yet we must speak truth.

Master *Ley's* Resolution, pag. 10.

I answer: The Church-government *is such as in the chief parts of it is from the Word.*

Reply.

You grant then the *Government* is but in *some parts warrantable* by the

the *Word*: So was *Episcopacy* and *Prelacy* in some *parts* of it. There is not any *false Worship* or *Way*, but it hath *some parts* of *truth* in it. The great *Image* had a *head of gold*, &c. The *Mystery of Iniquity* sits in the *Temple of God*, &c. The *Whore of Babylon* sits in *skarlet* decked with *gold*, and *precious stones*, and *pearls*. *Truth* must be all *one* and the *same*, and *homogeneal*, not in parts. The *Jews* had the Law, but then their own *traditions* mingled. There is one *Lord*, one *Faith*; not *two*.

Master *Ley*'s Resolution, pag. 10.

¶ *Things of lesser moment in it, though they are not directly from Scripture, yet not repugnant; they are of Prudence, and agreeable to the best Reformed Churches.*

Reply.

But, Why of *lesser moment?* All things are of *moment* in *spirituals*. Indeed if they be such as be not the *Gospel's*, they are then, as you say, of *lesser moment*: and yet of moment too, in another sense; for, *Traditions of men make void the Commandments of God.*

Nor are grounds of *Prudence* any Scripture-grounds to rule by. *Prudence* hath let in more *Will-worship* then any thing. *Prelacy* had its *Prudence* for every *New additional* in *Worship* and *Government*: And if *Presbytery* take *Prudence* too, let the Reader judge what may follow.

And what is that, *Not directly from Scripture, yet not repugnant?* Surely Christ's rule is not such; he opposes any *Tradition* to the *Commandments* of God. *Not directly from Scripture, is repugnant to Scripture*: such is the *oneness*, *entireness*, *indivisibility*, and *essentiality* of the *Truth*. *He that is not with me, is against me.*

And for the *Reformed Churches* as a *rule*; that is to set the *Sun* by the *Dyal*, and not the *Dyal* by the *Sun*. We must set the *Churches* by the *Word*, and not *Church* by *Church*, and the *Word* by the *Church*.

Master *Ley*'s Resolution, pag. 10 & 11.

Because the practice of the Government *belongs not to the* peoples part, *but to the Ministers and Elders.*

Because, so far as concerns the peoples compliance, they are to be instructed before they yeeld submission.

Because if any remain unsatisfied, they are not to be put upon his Dilemma

lemma of sin or misery, *or to be ruled with the rod, but meekneſſe.* 2 Cor.4.21. 2 Tim.2.25.

Becauſe the ignorance of the people generally, which he would have for a reaſon to ſuſpend it, ought to be rather a reaſon for expedition, that they may practically know it: for while it is unknown, it is ſlandered, which might have been more amiable.

Becauſe his two Texts make not onely againſt the ſuſpending for a time, but for ever. I wiſh he would preach ſuch Texts as theſe to his people; 1 Theſſ. 5.12,13. 1 Tim.5.17. Heb.13.7,17.

Reply.

To your firſt, *It belongs not to the people*, &c. It ſeems then the *people* muſt be kept out from all intermedling. But I would have the people mark well what *kinde of Government* that is that ſits upon the *waters* or *people*: I am ſure Chriſt's *Government* takes in the people: and being once in a *Church-way*, they loſe their *old* capacity for a *new*, and are raiſed up from *people* to *Brethren*, Act. 15. It is a worthy ſaying of Maſter *Goodwyn* and Maſter *Nye*, That the Clergie got the *golden ball of Government amongſt them*; and I cenſure it is not much mended in the *Preſbytery*.

But you ſay *The people muſt be inſtructed*, that is, they muſt *onely know* that they *muſt obey*. But are they *called*, and *conſulted with*, and *owned*, as the *Scripture* holds forth, wherever there is any Church ſpoken of? But what though *inſtructed?* they are onely to be *inſtructed* and *taught* that this is the *Government* to which they muſt ſubmit. So the *people* under *Popery*, *Prelacie*, &c. were inſtructed, with that *limitation* and *reſtriction*. But ſhall they be thus *inſtructed* and *taught* in it? *People, here is a* Government *which to ſome of us ſeemeth to be a* Government *according to the* Word; *take it and examine it: if you be ſo perſwaded, and that the* Word *holds it forth clearly, embrace it; if not, do not obey any thing in* blinde *and* implicite *obedience*. This were fair dealing with *Conſcience*; thus the Churches of Chriſt had their *Government* among them.

To that of the *peoples compliancy* you ſpeak on, it is not my work here to diſpute the *Intereſts* of *Elders* and *People* diſtinctly; but to make anſwer, that the compliancy and ſubmiſſion which are the *duties* you ſet out for the *people*, are ſuch as they may eaſily ſee the *Intereſt* you allow them: *viz.* an *Intereſt* of *compliance* onely, and *ſubmiſſion* or *obedience to what is done already*; not any liberty to *examine and refuſe*.

And

And when *people are instructed*, still your work remains to prove your *Presbytery* over *congregations*, or a *Church* gathered out of a *Church* to be over a *Church*; which may upon the *Presbytery* more justly be recriminated then where you do so often recriminate, upon *gathered Churches*. And methinks to me it is unreasonable to tax any for *church-gathering*, when your very *Presbytery* is maintained by such a kinde of *principle*. What is your *Classical*, your *Provincial*, your *National Presbytery*, but a *church* gathered out of the *rest*, call it a *virtual*, or *representative*, or what you please?

For that of *Meekneſſe*; how meek it will prove, and how meekly they shall be dealt with under it, we are not to judge by any *premiſes* of Meekneſſe, but by *Principles*. Are the *Principles* such as naturally bring forth *Meekneſſe*, or rather such as inveſt the *Miniſters* and *Elders* with a power *ſupreme* and of *dominion*? But what if such as your ſelf, and ſome other godly meek of your *Way*, may propound nothing but wayes of *meekneſſe* to your ſelves? Can you undertake to ſecure the *people* for hereafter, and for all of the *Way*, and for the *Way* in its *own nature*?

There are things of meek appearances, as the *Presbytery* may be, yet prove not ſo. The *Lamb* in the *Revelation* had two horns, though a Lamb. *Hazael* could ſay, *Am I a dog, that thou ſhouldeſt think ſo harſhly of me, that I ſhould kill the children in the Womb*, 2 *King.* 8? He as little ſuſpected his own *cruelty* which the Prophet foreſaw in his nature would come to paſſe, as you do in your *Presbytery*, which ſome, ſeeing into the nature of it, cannot but propheſie accordingly. You know *Epiſcopacy* began in meekneſſe, and *Biſhops* were brought in firſt for *good* and for *peace*: But how proved they? *Tyranny* had ever a *countenance* of *Meekneſſe* and *Love*, till it got ſeated in the Throne. So *Abſalon* was very fair ſpoken in the *Gate*; but how was he in the *Throne*?

For that of my *Dilemma* of *ſin* and *miſery*, which you ſay people ſhall not be put upon; it may be ſome in your or another *Claſſis* may finde more *meekneſſe*, a ſpirit of more *love* and *ingenuity*: But what is this to the *nature* of the *Government*, that ſome in it are well *natured*?

And for that of *ſin* and *miſery*; ſurely, if the *Presbytery* be ſet on with power, many a one will be in that *ſnare*, partly in *fear*, and partly in an eaſie *compliancy*: For there are whole *Pariſhes* and *Counties* of this *conſtitution*: And you your ſelf ſay, The *Wilfully Weak* muſt have the *rod*. And who will this be? Such as are ſo in the judgement

and interpretation of the *Classis?* or how? I would this were well cleared.

And for your Scriptures of 1 *Cor.*4.21. 2 *Tim.*2.25. *Shall I come to you with a rod*, &c. and *in meekneſſe inſtructing*, &c. Theſe are full *Scriptures* for ordering any *Church-Government*: Theſe are *good Laws*; but then *men* muſt be rightly in *Commiſſion* for *ruling* by them, and *people* rightly ordered and diſpoſed for ſuch *rules*, as in all other *Laws* and Kingdoms. But what is this to your purpoſe, till your *Government* appear to be all *Chriſts?*

To that of *the ignorance of the people*, which you would have for a reaſon of *expedition* rather then *ſuſpenſion*, that they may *practically know it*; I anſwer:

In *practical godlineſſe*, the *Scripture-Way* is not ſo: Things muſt firſt be *known*, before *practically known*, or elſe the *obedience* can be but *mixt*, *blinde*, and *Popiſh*. Who can *practically* obey, taking *practically* in a *Scripture-ſenſe*, that is, with *knowledge*, till they *know* and be *perſwaded*? Indeed in things *civil*, *&c.* or *moral*, practice may bring in *knowledge*; *habits* may be acquired and gotten by *acts*; a man may grow *temperate* by *practiſing temperance*, and *civilly obedient* practiſing *civil obedience*: But it is not ſo in *Spirituals*; there, *habits* go before *acts*, *ſpiritual infuſions* before *practices*.

And for the *amiableneſſe* of it, look into other *Reformed Kingdoms*, and ſee what *power of godlineſſe* is there by *reaſon of it*. Do we not ſee the huge *bodies* of *Nations* very *ſinful*, *corrupt*, *formal?* For *Scotland*, our Brethrens *preaching* and *watchfulneſſe*, it may be more powerful in a *Reformation* upon them, then their *Government*. And further, I deny not but a *Government* of that *nature* may much *reform* the *outward man*: So may a meer *prudential Government*, a meer *civil Government*, if ſincerely *executed*. The *Romans* had a very *moral people* under their Yoke, when their *laws* were well executed. *Prelacy* and *Biſhops* had a *Government* which was *Antichriſtian*, yet by an exact *execution*, could chaſtiſe the *outward man* in ſome meaſure.

For your other reaſon, *That my Texts make againſt not onely the ſuſpending for a time, but for ever*; I anſwer:

It is true, *Principles and circumſtances* conſidered: For if neither the Government be Chriſts, nor the *people Nationally* a Church, when can you ſettle it? And if there be no *Goſpel-promiſes* that people ſhall fall in ſo *nationally* as the *Jews* did, excepting ſome that concern the *world* in general, as *Iſai.*49.22. then *how* or *when* will you ſettle, or *what* will you ſettle, or upon *whom?*

And

And for the Texts you commend to me for preaching, 1 *Thes.* 5. 12, *&c.* they all concern *peoples obedience* to their *Elders* and *Rulers*; they are very material and pertinent to that: And I shall in requital commend *some other* back to you; as those of *not lording* it over the *heritage*: Against *preeminence*; as *helpers of your faith*; of *service*, and *ministery*: *We are your servants*; *we intreat you*, and *beseech you*, *not seeking our own things*, not *for filthy lucre*, *but of a ready minde*, &c.

We must consider, *Scripture* must be taken in the *wholeness* and *entireness* of it; and we must not onely minde people of their *obedience*, but *Elders* and *Ministers* of their *service*, *duty*, *Ministery*, *humility*, *self-denial*, &c. And thus in a *just distribution*, deal out both to *Ministers* and *people* their measure.

Master *Ley's* Resolution, pag. 12.

Strange that he should plead for a delay in establishment of Reformation from the covenant, Wherein We are bound to endeavour it sincerely, really, &c. *and more strange, under the title of* Popery *too, Which in the next Article of* Popery *is disavowed.*

Reply.

Not so strange as you make it; for we are *covenanted* to *endeavour* a setting up *the Government*, not *a Government*; that is, as it is expounded in the *Article*, the *Government*, or *Reformation according to the Word of God*, *&c.* not *a Government* or *Reformation* of any other sort. So as I plead for a *delay* onely in setting up *a Discipline*, not *the Discipline*: or more plainly, that the *Discipline* be such, that the *covenanters* may not violate that *article*, wherein they are bound to do *every thing according to the Word*, and so prove *unfaithful* in their *covenant*, while they are most *zealous* for it. There was such a kinde of mistake in the Jews, who would have stoned the *Lord of the Sabbath* in zeal to the *Sabbath*, and *following after righteousnesse*, *yet did not attain to the righteousnesse of God.*

And for the *title* of *Popery* which I put upon *such obedience*; which you say *cannot be*, *because discovered in the next Article of the covenant*: I answer, The Popery is not in the *covenant*, but in the *Interpretations* upon it, and the *mistaken practice* of it, which is the thing which I onely aver. O! How soon may we be Popish under a Covenant against it! What are the maintenance of Ministers by Tythes? Jewish and Popish undeniably, and yet no notice of this at all. I had as great a Tythe once as another, but I could not hold it so, neither

by Covenant nor Gospel. Nor do I tax the Parliament, but *those* who are betrusted to commend *Spiritual* grievances to their *Senate*, &c. Brethren, let us lay down these grievances: Countreys and Families are burdened: Let not the Ministers have their *hooks* abroad in every thing of the peoples, like *Elies* sons. We know the kingdomes of *Scotland* and the *Netherlands* take their Tythes to maintaine their wars, and wil not let their preachers live by decimation, but by pension. And methinks you that professe ingenuity, should be so candid to distinguish where you see I distinguish, and not to *force* on constructions of this nature, which neither any thing of *mine* nor the Covenant will bear.

And for what you say concerning the *composers* and *penners* of the Covenant, I am willingly silent: I would not aggravate any thing against a *Brother*, as you are, which might be onely a *failing* in your *Pen*.

Master *Ley*'s Resolution, pag. 12, & 13.

For that he saith of peoples implicite obedience, *&c. of their being devoted to any thing the State sets up by Statutes, cannot be, for these Reasons:*

Because, as in the former Reason, Instruction *must go before.*

Because, for that of their being devoted, it makes against setting up Doctrine *as well as* Discipline, *and* Authority of Parliament *as well as* Authority of Ministers: *They, not Ministers, make Statutes.*

Reply.

To your first, *That instruction must go before*, I have answered to this before, as you propounded it before: One word more will suffice. What kinde of *instruction* is it you mean, but *authoritative compulsive instruction*, such as the *Schoolmasters*, even your own instance, and here most pertinent, who teaches and whips every one of *those* that will not *understand as well as he?* Something an *unreasonable* way of *correction* in matters of *pure beleef* & *conscience*, and best among boys, as your instance implies: Men of *Scripture-consciences* cannot bear it.

And for that you say *it makes against Doctrine as well as Discipline:* Yea, in some sort it is granted; for neither *Doctrine* nor *Discipline* ought to be forced but in a *Gospel-Way*.

And for that you say *it makes against the Parliament, because they make Statutes*: I answer, Nothing makes against a *Legislative* power, which reduces it to *purer*, and *clearer*, and *freer* Principles: And thus the Parliament very justly argues in all their Remonstrances touching the *King*, while they go about to reduce him to his *just* Rights, from those exorbitancies he suffers himself to be brought into. For instance:

He

He that wishes the Parliament might onely proceed in a way, *not grieving the Spirit*, nor *hazarding the persecution of Truth*, nor *oppressing any Gospel-principles*, to which they are *covenanted*, not *keeping on* in any *sin of former Parliaments*, of *severe imposing in matters of Religion so controvertible*: Is not he, I say, that so wishes, a better friend to Parliaments, Laws and Statutes, then those of contrary Principles? Nay, I must professe that to me that very one Article of *Reforming* to the *Word of God*, most providentially inserted, is an Article of Caution, both against imposing and punishing, lest through want of a clear discerning, we be found *violaters* of that we *covenant* to maintain, and ought to be sadly considered by all.

Master *Ley's* Resolution, pag. 12, & 13.

His second reason of experience, That the speedy setling, &c. *takes little root but in the outward man*, &c. *concluding pathetically*, Why, do not dayes speak, and multitude of yeers teach knowledge? *In answer*,

1. *That the fault was not in the over-speedy setling, but in the choice of a wrong Government.*

2. *Because* Doctrine *goeth on with* Discipline, *and so the power of the Word may go deep into the conscience, as a Schoolmaster who teaches and corrects.*

3. *Because the* Discipline *is an hedge or wall about the* Doctrine, *a goad to the* Means of Grace, *a curb to* licentious courses; *though with many it go but to the outward man, that is not to be imputed to the* Discipline, *but their* corruptions, *&c.*

4. *Because where the* Discipline *hath been rightly chosen and setled, God hath blessed it with* better fruits; *as in* Scotland, *where there is no* Heresie *nor* Schism, *&c.*

5. *For that of* Elihu *in* Job, Why, do not dayes speak, *&c. it makes not for his purpose; but that Wisdom is with the ancient, and gray-headed to be heard before young or green-headed counsellors, &c.*

Reply.

To your first, *That the fault was in the choice of a wrong Government*, &c. I answer, That is the fear now, lest there should be a choice of a wrong Government, and so the same fault should be committed again: And this very Government hath no *Image of Divine Right* upon it, nor hath it warrant in all things from the Word, as your self acknowledge.

To your second, *That Doctrine and Discipline go together*, &c. Yea, *pure Doctrine* and *pure Discipline* go rightly together: and if either

be impure or unsound, there is so much the more danger: So as this is an Argument rather against you, because where Doctrine opens the conscience, and lets in any thing of Discipline but that of the pure Word, there is one evil onely mended with another.

And for your Instance of a *Schoolmaster*, who both teaches and corrects: You know we are not to *prove*, but to *illustrate* by similitudes: And that of a Schoolmaster is a fitter illustration for the *Pedagogy* of the *Law* and that Discipline then the Gospels: You know the Apostle uses it onely to *that*; *The Law was our Schoolmaster*, &c. *Gal.* 3.

To that of your description of the Government *that it is a curb, a goad*, &c. I answer, There is nothing you say of Government in these words, but may be said of any civil Government, nay, of *Prelacy*, when it was in its primitive form: But that onely which you ought to say, and which onely differences it from all devised forms of men, as your Covenant binds you, and ought to be your onely reason for erecting and setting it up, is this: Is it the Scriptures form or model? Is the people so in the exercise and capacity of it as in the Gospel times? If so, then you prove something. And further: All this you say is true in a kinde too of Christs government; but yet, in some sort communicable with devised governments. The only distinguishing and essential marks are not to be a curb and goad, but the Scriptures *onely mark*, and *image*, and some *spiritual operations*, &c. which no other devised form of man hath.

To your other, of *the blessings and blessed fruits in* Scotland, *that there is no Heresie nor Schism there*, Let Master *Coleman* (our learned and pious Brother) speak for us both, from his experiences. And for that *Kingdom*, time will shew whether it will prove to be a blessing or no, to want that which you call *Heresie* and *Schism*. Surely to be free from Heresie and Schism, in a Scripture sense, it is such a blessing as the whole Gospel cannot patern. What? No Heresie in a whole Kingdom? No Schism in a whole Kingdom? Never such a pure Church heard on? *Corinth*, *Ephesus*, *Colosse*, *Jerusalem*, *Antioch*, all not comparable? The worst I wish our Brethren there, is, that all were so pure as we hear on. Indeed *Scotland* had the honour to awaken us first in the work of *Reformation* and *Liberty*; but lest *Scotland* should be puffed up, *England* shall have the glory (I hope) to improve that liberty to a fuller light, which some would close up too soon, in the narrowness of a Presbytery.

Methinks there is something of this nature considerable in the *Luther-*

Lutherans, who though they follow the first Light in *Germany*, yet the Lord hath suffered them to stick there without a fuller Reformation, that the first may be last, and the last first: For if a State be covenanted so close to the Word, they had need be favourable and free to all that are accordingly covenanted; for each mans conscience is the Interpreter in himself of what makes for or against the Covenant he takes; and by this very Covenant, you are all to be tender to consciences, because the *Spirit of God* (not power of *men*) can interpret the Will of God; but in their *civil* and *prudential* things onely, they may intrepret *themselves*.

To that of Job, *That with the ancient is Wisdom, and With the gray-headed*; which you apply in way of reproach to the *younger*, whom you call as it were green-heads: I answer, That the elder I esteem as fathers, and the *younger* we know are such in whom the Lord speaks more *gloriously*, as he himself saith, Your *young men* shall see visions, and upon your sons and daughters I will powre out *my Spirit*, your old *men* shall *dream* dreams. Now whether is it more excellent to *dream* dreams, or to *see* visions? The Lord delivered *Israel* by the young *men* of the Provinces. Surely we may more safely hearken to the younger that see *visions of Reformation*, then to the elder that *dream dreams* of it onely.

Master *Ley*'s Resolution, pag. 15, & 16.

There is great disproportion of times. Men Were then converted from Paganism, and While they were so, they were uncapable. Our Congregations in England *are professed Christians; and though there be many not so Wrought on by the Word*, &c. *That is rather a reason for the establishment of it*, Ezek. 22.26. 1 Cor. 4.21. Prov. 23. 13, 14. *Nor can Sabbath nor Sacraments be administred Without is.*

Reply.

To that of the *disproportion* (you speak on) *of times, and conversion*, &c. I answer;

The Apostle's and primitive times are the times we are to look at for a *patern* and *model*. Tis true, there is great disproportion; for they were Apostles who gave the government then; yet are but private Divines, as you say by me, if you be compared with them.

For that of the *conversion from Paganism to Christianity*;

There is no such disproportion there neither, but that very proportion which our *Saviour* hath himself foretold, and set forth: For how doth a *Iewish* and *Antichristian State* differ? Nay, how doth a

Heathenish

Heathenish or *Paganish* State, differ from an *Antichristian* or *Parochial* State, as *Parochial* or *Parish* is in that notion? Christ hath put them that are out of the Church under that very *notion*, *Matth.* 19. 17. and the *spirit* in the *Revelation* makes the Antichristian State to be as unlawful as a *Paganish*, and calls out equally from that as from the other, as by comparing 2 *Cor.* 6. 17. *Revel.* 18. 4. together will appear.

So, as speaking of things and notions, I cannot but speak in a Scripture way; nor am I uncharitable in this neither, though I thus speak; I look on thousands in this State as godly beleevers: It is not the Pastors I write against, but the way. There may be a *Moses* in *Pharaoh's* Court; a *Ioseph* in *Potiphar's* house: a *Cornelius*, or devout man, though out of the *Church*; a *Luther* even in *Rome*, till the Lord enlighten.

So as *government* and *discipline* is a *Churches right*, and *priviledge*, not the *Worlds* and *nations priviledges*, as so and then. Where are all your quoted Texts which are applied? Surely that of *Corinth*, is the Churches; and that of *Ezekiel*, and *Proverbs*, makes not for the discipline of a Church at all.

Master *Ley's* Resolution, pag. 16, & 17.

He makes a comparison betwixt material and spiritual buildings, as stone and timber should not be clapt together in the one, so one in the other.

1. *Similitudes may illustrate, but not prove any thing.*

2. *Conformity betwixt material and spiritual things is not to be carried too far.*

3. *In material buildings, or the Temple, there is not onely squared stones, but peeces and rubbish which have their use; not so in the spiritual; all things there are homogeneal, and square, and living stones,* &c.

4. *Those that he accounts rough and unsquared, are in some conformity, though not so polished as others.*

5. *The best stones are not to be taken from the rest, to make up a building by themselves, as in separated congregations.*

6. *Let him shew any such example in the New Testament where when there was a mixture of holy and profane, as in* Corinth, 1 Cor. 11. 21. *the Apostles gathered out the holy part.*

7. *That of Axes and Hammers hath a mysterious truth in it, but not*

not to his purpose, viz. *That the spirituall building is built of the soft and secret* whispers *and* motions *of the* spirit.

Reply

To that *of the similitudes*;

I fully agree with you, they *illustrate* better then they prove.

To that *of not carrying a conformity* betwixt *materialls and spiritualls too high*;

I agree with you in that too, yet not so fully; for *Iesus Christ* the *great Prophet* of the *Gospel* preached the *glory* of the *Kingdom* in *materiall comparisons*, in *salt*, *water*, *leven*, *mustardseed*, *sowers*, *husbandmen*, *vines*, *vineyards*, &c.

To that *of spirituall buildings*, *which you say are to be made up only of squared living stones*;

I agree with you; and here the Controversy might be ended: If your Temples shall be of *living stones*; the Controversy is granted: But because I will not seem to mistake you, I beleeve the *spirituall building* you mean, and I, are not the same here: You mean as it appears, the *invisible spirituall*, or *Church mystical*; and yet *there*, all is not so *Homogeneall* and of the same kinde neither: The *head* of the body is *both God and man*, and one *member* like one *star* differs from *another* in *glory*.

But, we are speaking of the *spirituall building* or *Church* here which is the *Image* of the *Church* above; and as that is of *true*, *reall*, *essentially spirituall living stones*; so the *Church below* is to consist at least of such as *visibly* and *formally* appear so; and therefore the *Apostle* calls them in his Epistles *Saints*, and *called to be Saints*.

And to that *of your peeces of Rubbish in the materiall building*;

It is true; But what is that to *Solomons* Temple, which my comparision drives up to? How much *Rubbish* can you prove in that type, nay, *square stones*, *pure Cedar*, *gold*, &c. to figure out the *Gospel-building* or *Temple*, as in *Heb.* 9. So as your rubbish is only in your own allusion, not in mine.

To that of your *unpolished stones* in your *Parishes*, *which may fit the Temple now*; I answer:

It must be then onely such a *building* as the *materiall one* you speak on, which is made up of *rubbish* and *broken pieces*: and if that be according to *Christs patern*, let these *Scriptures* in the margin, with many more, determine. 1 Cor. 2. 9. Ephes. 2. 19, 20, 21, 22.

And for *their* submitting in deed, there is a *national*, *blinde*, *traditional* obedience in them, I cannot call it *Gospel-submission*.

1 Pet. 2. 9, &c. To that of the *beſt ſtones not to be taken out to make up a building*, I anſwer,

I am ſure we are to take in no *ill*, *unhewn*, *unpoliſhed*; and the Scripture *cautions* and *practice* are clear, *&c.* then judge you what the *ſtones* muſt be.

Nor do we ſo *pick* and *chuſe* as if all *ſtones* were to be ſquare alike, or *equally poliſhed*; that is not in any *materiall building*: Though we would take in no *rubbiſh*, yet we take in *ſtones* differently *ſquared*. As in the *body* one *member* differs *from another*; the *eye*, and *hand*, and *foot*, &c. and members *leſſe honourable*, 1 *Cor.* 12. ſo in the body of the *Church*, every one according to his *meaſure*, and *as every one hath received*.

Nor do we ſtand ſo for the firſt poliſhing as you pretend. You make as if we ſet up ſuch degrees of perfection as were onely the degrees of the inviſibl or myſtical body, when it is meerly in the degrees of viſible *Goſpel-perfection*. By this you would make the *carnall* to abhor, and the *weaker* to ſtumble and be offended; as if the door of our Churches were not open for any ſuch whom you imply, were of a temper meerly Spirituall, and of a ſize of our *own*, not the *Scriptures*. Let the doors of our Churches be as ſtrait as you imply, I am ſure your doors are ſet open, or rather caſt off the hinges: but a pure *Goſpel-entrance* is neither too wide nor too narrow. We know there is *ſmoking flax* and *bruiſed reeds*, *meaſures of grace*; if they can willingly ſubmit to *Jeſus Chriſt* their *Law-giver*, and walk as *members of the body*, there they may receive *poliſhing*, and have *honour*, and *building up*, and many other degrees of perfection which the Saints of God obtain when they are in *fellowſhip* with the *Father* and the *Son*.

To that of your chalenge that I ſhould ſhew any ſuch example in the *New Teſtament* of taking out the beſt, when there was a *mixture* of *holy* and *profane*; I anſwer, Thoſe were *Goſpel-Churches* gathered by the *Word* and *Spirit* into *Goſpel-fellowſhip*: and when you make your *Pariſhes* to appear ſuch *Churches*, then I ſhall tell you more: till then, I ſuſpend your chalenge. The *world*, and an *Antichriſtian Nation*, are both under *Chriſts fan* for gathering them out.

To that of a *myſterious truth* you ſpeak on in the *Axes* and *Hammers*; I agree with you in that; and becauſe of the *myſtery* I therefore quoted it. And whereas you ſum up all the *myſtery* into the *ſoft whiſperings* and *motions* of the *Spirit*, you can hardly warrant us, or ſecure us that your *interpretation* is the *whole minde* of the *Spirit*, and that very *interpretation* of yours is part of it the very ſame I aim at, *viz.* to ſhew how the

Goſpel-

Gospel-building is softly gathered and made up by the *Ministery* of the *Word* and *Spirit*, and not with *Axes* and *Hammers*, *tools* of a *compulsive, forcing, sharp*, and *authoritative* nature, as, &c.

Master *Ley*'s Resolution, Pag. 17, 18, 19.

For that of his, &c. *where he makes Christs description of himself*, &c. *to be against the establishment, and the sutableness Christ presses for*; *I answer:*

1. *If his reason be of force against a speedy Government, it is as well against a Government at any time.*

2. *That Christ in his own nature, and his Government, differ exceedingly.* Christ came to suffer, *Phil.* 2.7.

3. *Neither is Christ so remisse as not to take upon him a Government. The Head must govern the Body. Nor so meek*: *He hath an iron Rod as well as a golden Scepter*, Psal. 2.9. Esth. 5.2. *and though he was sometimes a servant*, &c. *yet sometimes a Lord too*, Joh. 2.14. *and though he be a Lamb, yet he hath a formidable mouth too*, &c. Revel. 8.15.

4. *For his Scriptures produced*, Matth. 12.19. 1 Joh. 5.3. *they make nothing against a* speedy, *but against a* grievous *Government. And though his yoke be easie, yet not easie to flesh and bloud*, Matth. 5. 29. and 16.24. &c. *as in self-deniall.*

5. *Nor hath his other place any sober sense in it*, Matth. 9.17. *nor makes it against Government at this time, but any time. The wine will be alwayes new at the first; and the longer delayed, the older will the bottles be.*

Reply.

To that *If against a speedy Government, then against a Government at any time, I answer,*

How do you infer that? Nothing of those makes against the *Government* of *Christ* rightly constituted, and *ordered* and *setled* upon those *called to be Saints*. Indeed they make against any other *Government* at *all times* as well as *now*. Nor will there be alwayes such a People under *Christs yoke* as you think on. But *you* look *further* abroad then *I*, and in that we mistake one another. You look that *whole Kingdomes* and *Nations* should submit, and I look only for *one* of a *Tribe*, two of a *City*, &c. Your *Horizon* and the Scripture's, for *Government*, are not equall.

To that of *Christs Nature and Government differing so much, and therefore my Text prove nothing*; I answer:

Every thing of Christ's, bears the Image of Christ. Every *Truth* of His hath something of *Himself* in it, who is *Truth* it self by way of *ex-*

cellency: I am the Truth, saith he. Every *beam* of *light* is *light*: Then how can *Christ* and his *Government* differ so as you pretend?

Surely, if we observe well, there is not any *Truth* but it partakes of *Him* who is *The truth*, and is a *beam* or *sparkle* of him. *Truth* is Homogeneal, and not so unlike and *contrary dispositioned* and *natured* as you pretend.

And for your expounding the Text *He shall not strive*, &c. as a *Prophecie*; you do well in part: but you know *Prophecies* have a *latitude*; and *Scriptures* have not onely one *main* and *principall*, but many *subordinate* aims: so as though this Scripture concern his sufferings *principally*, yet it doth in a *latitude* set forth the *nature* of *Him* who is *Truth*; and in *Him* we may see how those *things* which are *pretended* for *truth* hold proportion.

To that of *Christ the Head, and taking the Government of his Body*, &c. I answer.

It is true, Christ is a *Head*, but he is not a *Head* to every *Body*. He will have a *Body* proportionable to his *Head*. Is a *Nation* of all sorts a fit *Body* for such a *Head*? Is he not a *pure, holy, glorious Head* in his *Gospel-dispensation*? and is a *Body* so *leprous*, so *wicked*, so *formal*, so *traditionally* and *Antichristianly corrupted*, a *fit Body*? *Shall I take the members of my body*, saith Paul, *and joyn them to an harlot, to make one flesh? God forbid.* What then shall the *Head* do with *such Members*?

To that of *His ruling with a Rod of Iron as well as a Golden Scepter*, Psal. 2. Esth. 5. I answer.

And doth *He* rule any in his Church with his *Rod of Iron*, who were not called in first by his *Golden Scepter*?

And for that of his *Iron rod* in *Psal.* 2. that is spoken of *Christ*, not as *King* of his *Church*, but of *Nations*.

And that of *Esth.* 5. what is that *Golden Scepter* to *Christs*? unless you bring a Text only to prove that there is such a *thing* as a Golden Scepter in the Scriptures.

For your other Texts of *Christs* being a *servant* and a *Lord*, a *Lamb* and *terrible*; you only prove what I grant, that he is more a *King* and a *Lord* in his *Government* then in any other of his *Gospel-dispensations*: But all this will not prove the *Lordship* of such a *Presbytery* or *Government*. Certainly you intend it a *terrible Government*, because you bring in those Texts that have all the *judgement* and *severity* in them which Christ threatens to the *Nations* and *Kings* of the earth, not to his *Churches*. Will you make Christ rule in his *Church* as he doth in the *world*? well, let your *Presbytery* enjoy the *Iron Scepter*, while the *Churches* of

Christ

Christ enjoy the *Golden*; and try if you ruine not more then you rule, and break not more then you bow.

To that of *Matth.* 12.19. 1 *John* 5.3. *The yoke easie*, &c. *they make not against a speedy, but a grievous Government*; I answer,

I cannot expresse my self better then in your own words, They make against a *grievous Government*, which is all I aim at in the Quotation. And whereas you say *the yoke is not easie to flesh and blood*, so say I too; it is very burdensom, and the *Commandements grievous* to the *unregenerate*; and therefore I prove from hence, that it is onely a fit and sutable yoke for the *Saints*, and a *Commandement* for them. And there is the same *proportion* of the outward government to the outward *man* that there is of the other *spirituall Laws* in the *Gospel* to the inward *man*, and none but the Saints can delight in either. Men are to be spiritually moulded and framed to the Law of *Gospel-discipline*: that kind of Discipline is not like your *civil* Discipline: this way of Discipline you would have, is too *Politick* and *Nationall*; it takes in a people to subdue as the Laws of Civill Policie, which finding a people unsubdued, subdues them: So doth not *Christ* as we read of; the dispensation of the Word (not the government) subdues.

And thus with much ado, you only prove them to be as I intended them, no *Commandements* for the *mixed* and *unregenerate*, or in a word, *Christs government* no *Nationall government*.

To that where you say, *Nor hath his place any sober sense* in it, *Matth.* 9.17. The *new wine will be alwayes new, and the longer delayed, the older the bottles will be.* I answer:

I wonder that one of your experience in the *Majesty* of the *Word*, should be so *pleasant* with a *Scripture allegory*, because the *Scirpture* is of *wine*. You jest on it, as if it had made the *sense* lesse sober, I am sorry my *younger* pen should reprove the *aged* for *jesting*, which the *Apostle* sayes *is not convenient*. And truly it is not comely for the *servants* to play upon the *Master of the Feast*, or any thing in his house, especially upon his wine, which alludes so to his *blood*, and which he hath promised to *drink* with us *new* in his *Fathers Kingdom*.

Nor will the wine be alwayes *new* to those that are *renewed* as they ought to be indeed; for your *Parishes* which you call *old Bottles*, I am sure the wine, or pure government, is too new for them.

Nor will the Bottles be *older*, as you say, the longer the government is delayed, if the *power of the Word* be there for *renewing them*.

But you say, What *sense is this?* What *logicall connexion?*

I answer, that shall appear there is sense enough, and connexion enough, and Logike enough, though I had rather have more Scripture and lesse Logike; for all I aim at, is what the *Scripture* aims at, that the *bottles* should be fit for the *wine*, the *necks* for the *yoke*, and the *subjects* for the *commands*.

Master *Ley*'s Resolution. Pag. 23. & 24.

To that of his, That Jesus Christ *could as easily have set up his government by miracle, had there been such a primary* &c. *necessity*, &c.

1. *The acts and times for divine Providence towards his Church are various. God had his Church at first and no written Word for it till the Law was write, and* Moses *wrote*, &c. *And God added to the morall Lawes, ceremoniall and judiciall, divers of which were not executed till forty yeeres after, at their coming into* Canaan; *so far was God before hand.*

2. *Whereas he saith,* Christ *could as easily have setled the government by miracle; we grant it, yea, and more; without a miracle; and yet more that he did so, in* Matth. 16.19. Joh. 10.23. Matth. 18.15, 16, 17.

3. *If* Christs *delay of Government must be our example, then as well for the Anabaptisticall delay of Baptism till his age* Luke 3.23. *nor was it* Johns *office to set up a Government, but to prepare the way*, &c. *And* Christs *publike Ministery lasted but four yeers, or three yeers and a half, and he began then to set up Government.*

Reply.

All your proof reaches but to this:

1. That *God* delt *variously* with his *Church*. They had first no *written Word*, and after, *a written Word*.

2. That *Christ* could have setled *his Government by miracle*, but did not.

3. That *Christs* delay *of Government* must be no more our *example* then his *Baptism*.

My proof was to shew there was no such *morall necessity* of the setling, because it was not setled. Now, what have you overthrown here? Not that *Christ* suspended his *Government*, and the *setling* of it; for, that you grant with me, and prove it more at large then I did: so as all your rest will be answered in two particulars.

1. To that of *Gods Church* and *Government* before his *Word*, &c. which you would insinuate as some advantage to your *setling*, &c.

What is that to *Gods dispensation* now? if there wanted a *Word*, there was a *supplement* of *vision* and *dreams*, &c. And I hope you will not go before the *Law*, so much as you do for a *Patern*: You go too far

far when you go to the *times* of the *Law*: You *have a Prophet now to hear* in all things, *Act.* 3. 22.

2. To that of *Baptism* to be *delayed as well as Government* from *Christs example*:

I cannot dispute that here. Master *Tomes* will satisfie you at large in his learned *Examen*, where he hath made work for a whole Assembly, That he knowes not but it may be delayed till they be of yeers.

But, to answer you in your scope:

You bring this to prove, That *Christ* is not to be imitated in all things. I grant it. But what is that to prove that *Christ* setled not his *Government* when he began his *Ministery*, or *Johns*? For the busines on your part is to find out, either that the *Government* was setled before, or with the *Ministery*; or there was as much *necessity* of it as of the *Word*; but for some *reason*; and not from any *thing* in the *nature* of the *Government*, but some other *extrincicall reason*; it was delayed: Which ought not to take *place* now.

And this is yet to prove; al your *proof* summed up, reaches not to this But you imply, The *will of God in his dispensations was the cause*. But the *wil* of *God* in his dispensations carries a *rule* of *righteousnesse* along with it, and of *spirituall reason*. And in *Gospel* dispensations and *extrincicall proceedings* of *Gods* will, you will find a *rule* and *golden reed* of *righteousnesse* measuring the *Temple*; and every *dispensation*, and even this of suspending *Government*, hath its *rule* in the *Gospel*, that a *word of obedience* must precede and go before a *form of obedience*, and a *word* of faith before the obedience *of faith*, and *living stones* before a *living Temple*.

Master *Ley's* Resolution. Pag. 24. & 25.

Whereas he saith the gifts for Government were not given till Christ ascended, it is answered:

1. *That he ascended* 43. *dayes after his ministration; and that added to the yeer forementioned, makes but small difference*, &c.

2. *He put his Apostles upon neither of these offices, preaching or governing, without competent gifts and qualifications.*

3. *For the* modell *of it*, which he saith people fell under as they were capable; *If he mean the written modell in the Word, though it were young in* Christs *time or his Apostles, yet not now; we have had* 1500. *yeers since. Why should that which is so old in constitution, be thought too soon for execution? And besides Scripture directions, we have had many yeers the Paterns of it in many Reformed Churches.*

4. *It hath by soft and slow degrees been brought in, as both in debates of*

Assembly,

Assembly, Parliament, &c. *And so for* execution *too, First an* Ordinance for ordination, *and then a* Directory, &c.

Reply.

You prove here,

1. *That* Christ *gave gifts when he ascended, and not any long time in all his ministration and sending gifts.*

2. *That he qualified his Apostles for government and preaching.*

3. *That the government of* Christ *now so old, should be seen set up as in other King doms.*

4. *That it proceeded by degrees in its setting up here.*

Now all this thus gathered up, proves not any thing against my assertion, that *Christ* proceeded by degrees in his *Ministery*, and giving out his *government*; but rather strengthens my assertion.

And for your Arguments for setling implyed in these particulars:

1. That *Christs government was but a while in bringing forth, the yeers considered.*

2. That the *government in the Gospel* being now so *old*, ought *to be soon executed.*

3. *That the Paterns of it are in other Reformed Churches.*

I answer to all these in as few words:

1. Prove your Argument first to be *Christs*, the particulars, and entireness accordingly, and then I shall allow you your Argument; but you grant it to be but partly *Christs*, and partly the *Assemblies*, or of Prudence.

2. You must prove but the same again, that the *government* you have, is the *government*, therewithall *Gospel-necessaries* take in; else, though the *Gospel-government* be never so *old*, yours is but *new*; and this Argument is no better then the first.

3. Prove the other *Reformed Kingdoms* to be Reformed *Churches*, as *Churches* are taken in the *Gospel*, and their *Patterns* pure *Gospel-Paterns*, which by your own you acknowledge to be in part *prudentiall* or *human* as well as *Evangelicall* and *Divine*; and then your reason may have some force in it. Till then, you see with all you can do, you cannot prove but Christs government was divers yeers in bringing forth by himself and his Apostles; and so by your own account, you ought not to be before them, unless you assume fuller Revelations of truth then they did.

Let the Reader judge whether any of these makes for the *setting* up your *government*, or the taking *down* my *reasons.*

To your last; *That this Reformation hath proceeded by slow paces and degrees.* What?

What? Would you prove it by its slow proceeding to be *Christs government*, and therefore to be setled? That were a strange kinde of reasoning: Because Christ proceeded by degrees in giving out the glory of his Kingdom here, therefore every thing that proceeds by degrees, is Christs government. Here is some kind of Logick indeed, as you say, but no Scripture: as for instance; He that saies such a one is a living creature, saies truely; He that saies such a one is a beast, sayes he is a living creature: Therefore will it follow, He that sayes such a one is a beast, sayes truly; So, He that sayes *Christs government* proceeded slowly, saies truly; He that sayes your government proceeded slowly, saies truly; Therefore, He that saies your government is Christs government, sayes truly. What have you got now by your Logick?

Whereas you say in your second, Christ gave gifts and qualifications for government; I answer, If *you* and your *Parishes* have such *gifts* and *qualifications* as in *Ephes.* 4. 1 *Cor.* 12. set it up when you please; if not what haste?

Master *Ley's* Resolution. Pag. 26, & 27.

Now to his Rules and Considerations of Prudence; The more time (*saith he*) for trying spirits, the lesse danger to that State, &c. *I answer*

1 *It is the dutie of a State not only to try spirits, but to rule them.*

And rather to rule them, than to try them, Prov. 29. 15. *and the longer they live without the yoke of Discipline, the more enormous.*

And for trying all things, *there is a due proportion of time to be observed.*

Though it hath been the ill hap of our Church, &c. *to have the government fluttering on the lime-twig at* Westminster, *when it should be on the wing of actuall execution all over the Kingdome.*

2. *He makes it a dangerous matter for the State to involve it selfe into the designes of Ecclesiasticall power.*

But unseasonably applyed to Presbyteriall-government, because both Popish and Prelaticall power is abjured by it by Covenant.

3. *Whereas he saith, There can be no danger in the not too sudden incorporating* &c. *since* Moses *is not alive* &c. *a new star may arise.*

It is a groundlesse conceit refuted already; and for that of Moses &c. *he bewrayeth his designe to debarre the government for ever; and for that of a new star arising, it prepares the way for some* Barchochebas, *who pretending to be* Jacobs *star mislead the* Jewes, *and was called* Benchozba, *the* son of a lye.

Reply. You prove against me,

1. That *people ought to be ruled rather then tried*, &c.
2. That *some time is to be allowed for triall.*
3. That *the government hath been fluttering too long at* Westminster.
4. That *there is no danger to feare the Presbyteriall government, which hath abjured Popery* &c. *Dominion by Covenant.*
5. That *some of this is refuted already.*
6. That *my designe is to debarre it for ever.*
7. That *a new star is a misleading star.*

To your first I reply;

It is true in *civill government, rule* there rather then *try:* But what is that to *Church government*, or *Discipline*? The *rule* there, is the *will* of *God*, which is the onely *rule* in *government*, and *legislative power* in the *Church*; and that is, *Try all things* before either you *rule* or be *ruled.*

To your second;

Some time you will allow (I see) for *triall*; but you ought not to *measure* and *deal* out *time* but by the *Standard* of the *Word*; and before you call for such quick *obedience* as you do, and as the *Apostles* did, prove your *power*, and *truth*, and *conclusions*, and by such *Apostolicall* and *infallible* evidence, and then it is our *sin* if we submit not. And let the *time* you deal out not be like that of *States* and *Armies* in their *Treaties*, who are finall and peremptory in the seasons they set: You cannot set such *time*; the *Spirit* breaths when & where it listeth.

To your third;

What is that to the present Discipline what the Covenant abjures? Covenant and *Discipline* are two *distinct* things; a *Covenant* may *abjure* in *word*, what yet a *government* may practice indeed.

Nor is it enough to abjure *Popery* in *grosse*, but in every *part* and *parcell.* And now having abjured, it is not enough to sit downe in that satisfaction that we have *sworn* against *Popery*; but to search out, lest we be forsworn in the practice of it. Such a *duty* begins from the time of *abjuring*; and it lies not only upon the *State* to find out *Popery*; but every one in his own particular is ingaged, you and I, and every Covenanter: and therefore seeing you have ingaged thousands by *conscience* against *Popery*, and to *endeavour* &c. you are bound to give the same *conscience liberty* to bring in its *result* and *enquiry*; els you make it a *snare* and *trouble* to *Israel*, and not a *Covenant.* And now I professe here a just and undeniable *liberty* by *Covenant* to bring forth all of *Popery*, *Prelacy*, or truth they know.

To

To your other;

Why should ye speak of the governments fluttering on a lime-twig at Westminster?

Sure the *State* or *Parliament* may deserve better of any of the *Assembly*, then to be thought their *retarders* or *lime-twigs*: How have they honoured them above their *Brethren*, *printing* their *ingagements* to the *World* before every Sermon, calling them into so neer a *capacity* with themselves? though *Divines* have been unfortunate before, and their Predecessours raised in the curtesie and piety of former *States* and *Parliaments* into a *law* and *power* above their *Brethren*; which I hope our *Brethren* will remember and beware of.

But because I would not wholly interpret you into so *dangerous a sense* against the *State*, it may be you may call your *dissenting Brethren* the *lime-twig*; which if you do, you are contrary to your own Argument; for you argued but lately the *slow proceeding* into a very *warrantable* and *Scripture way*: and will you now mar all, and defile your Argument with a *lime-twig*, and bewray rather your *slow proceeding* to have been of *constraint* then *conscience*?

To your other; That *this is already refuted*:

I say no more; but as you have formerly refuted, so I have formerly answered.

To your other; That *my designe by that of* Moses *is to debar it for ever*. I answer:

Yea for ever would I debar a government not clear from the *Word*, and not one haire would I debar a government that had the *name* of *Christ* in Scripture-letters engraven upon it, pure Gospel-principles and proceedings.

To your other, that a *new-star* is to prepare for a misguider, and your story of *Barchochebas* upon it, it hath more *lightsomnesse* then *light* in it. But why should you be so pleasant with my expression of *truth* by a *star*? it is the very *allegory* of the *spirit*. Christ calls himselfe the *morning-star*, the light which springs from above. The Spirit is called the *day-star arising in our hearts*; and the Spouse is attired in a *crown of twelve stars*.

Nor do I call to any to look for a *new created star* of truth, but an *old*, yet *new appearing star* to us; one of those stars in the Gospel-Firmament, which the Clouds of Tradition and Ignorance hinder us from seeing: And now, what of your story?

But what way is most likely to mislead? That which bids you prove and try all things, and accordingly follow? or that which saith,

This is the way, compell them to come in, not only as the *Gospell compells* in the Parable by a Spirit of power, but by a civill power; not a power of *word* only, but of *state* too: and so *twisting* the *Gospell* with the *Law*, and *humane Authoritie* with *divine?*

Master *Ley's* Resolution, pag. 27, 28, 29.

To his other prudentiall rule, which is, That hee makes the Civill and Ecclesiasticall power so linked that if there be motions in the one, there will be no quietnesse in the other; I answer,

1. *He aimes at the perpetuall prohibition, not at a temporall forbearance onely. He carries it on so, as if we must allow him the authority of a Politick Dictator.*

2. *What if they reciprocate interests? must the Civill State leave everie man or Congregation to be governed?* Judg. 17. 6.

3. *Because disturbances are communicated, therefore the Civill State ought to settle the Ecclesiasticall, that it may enjoy its own peace.*

And for that he saith of the Toleration of the Protestants of *France*; Henry *the fourth being a Protestant, though a revolter, and recovering his rights by the arms of Protestants, he could do no lesse in humanity then allow them their Religion; though now tolerated, because the trustiest friends to the Crown of* France.

For that of the State being most free where the Conscience is least straitned: If free in indulgence to all Religions, he complies with the Author of The Bloudy Tenet: *If free from Commotions, experience in severall Ages and Countreyes prove the contrary.*

For that of his Parable of the Tares and the Wheat: If there must be such mixtures tolerated, what warrant have they to pluck the Wheat from the Tares, nay, Wheat, from Wheat, in their new gathering Churches?

Reply.

You prove against my reason the compliance and nearnesse of the *Civill* and *Ecclesiasticall* power, occasioning motions in each other.

1. By *the authoritie I assume of a politike Dictator.* But what doth my assuming prove against the compliancy and motions of the two Powers? This is no proofe against the two Powers of *Church* and *State*, but against *me.* I hope you conceive not they are concentred in me *a private Divine*, as you call me; nor would I give any thing out in way of *Magistrality*, but *evidence: you* and *I*, and *Assemblies of men*, are not *infallible.*

2. By my *aiming at the perpetuall prohibition.* But what doth this prove against the *compliancy* and *motions* in the *two Powers?* This is still

ſtill againſt *me*, not againſt *my reaſon*. And further, becauſe I ſuggeſt a reaſon of not *embodying* the *Civill* and *Eccleſiaſticall* Powers too ſuddenly, therefore, ſaith he, I aim at a *perpetuall prohibition*. How doth this follow? I aime to prohibit it, *rebus ſic ſtantibus*, therefore for ever? I aim to prohibit it, becauſe as yet neither the *Diſcipline* appears to be all Chriſts, nor the *Pariſhes* fit matter for *Churches*; therefore I prohibit it for ever. Is this good reaſoning? They that do *over-deſire* the enjoying any thing, do meaſure *time* by *eternity*, and *weeks* by *Ages*, and take a *little* deferring for *everlaſting*. *Why is his Charets*, ſaith *Siſera's* mother, *ſo long in coming?*

3. Becauſe they reciprocate *Intereſts, therefore is everie Congregation to be left at liberty?* Yea, at liberty in *Spiritualls?* and not *as they will*, but as the *Goſpel* perſwades the *will*. Yea, and becauſe they reciprocate *Intereſts*, therefore to be left at liberty, ſay you. Rather, becauſe they reciprocate Intereſts, to be cautious how they *mingle* and *incorporate* Intereſts too ſoon. And if any juſt liberty may ariſe to the people of God from ſuch State-pauſes, why not ſuch a *liberty?* Should the *Churches* bee ever perſecuted, and have no reſt? It was not ſo under the firſt Perſecution, *Then had the Churches reſt.*

Becauſe, ſay you, *diſturbances are communicated, therefore ſettle the Eccleſiaſticall, that the Civill may enjoy peace.*

But can you ſecure the Civil from the Eccleſiaſtical in peace? ought you to have a *State-being* or a *Church-being* firſt? Is this good reaſoning? Becauſe diſturbances are communicated, therefore order it ſo, that the Civil may be within the *Line of Communication*, or of *Eccleſiaſticall diſturbances*, by claſping and incorporating them together. So as it followes better thus: Becauſe they *reciprocate Intereſts*, therfore take heed how you *eſtabliſh*, becauſe the *State* cannot but *eſtabliſh* a way ſomething of its *own*, in the *Eccleſiaſticall.*

To that of *Henry the fourth's humanity which you preſſe*, becauſe the Proteſtants helpt him by arms: I anſwer;

Let but the ſame humanity be copied out by the State here, and preſſe for it here as you do there, and we are agreed. Surely you have the ſame and greater ingagements. Your Brethren whom you call *Schiſmaticks* and *Hereticks*, have not been ſparing of *Arms* and *Blood* in *the high places of the field*, and in a *Cauſe* more *glorious*, with ſucceſſe more *admirable*, with courage as *gallant*: And ſure they have been found as *truſty friends* to this *State*, as the Proteſtants to the *State* of *France.*

You ſay, *That State is rather free in Indulgence*, as the bloody Tenet, *then free from Commotions*, &c.

For

For the freedome contended for by *The bloudy Tenet,* when I undertake to prove his freedom at large, then put us together; till when, deale fairly. I could as easily draw something of yours under the Line of *Prelacie*; but I would not force any mans *notions*, much lesse yours.

You see of what *stamp* the Libertie is I contend for. And for Commotions, let the world judge, if all the broyles and combustions kindled not from the *Coals* on the *Altar*, and from the flame of an *Ecclesiasticall Interest*, such as you contend for.

For that of the Tares and Wheat, &c. where *you charge us with mixture tollerated*, or rather *with plucking up Wheat from the Tares, &c. in Church-gathering:* I answer,

Wee tollerate no mixture, but in the *world* where *Christ* himselfe *tollerates*, as in the same Parable; not in the Church.

And for our *plucking*, it is not *plucking*, but *gathering* and *calling out:* Your *words* are of more violence then the *Word* will bear; that is, more properly *plucking* which is a *destructive* pulling out a *bloudy Separation*, a *plucking* of *Persecution*; such a *plucking* as some contend for, and would requite our *gathering* with *plucking*, and take us all not for a mixture of *Tares and Wheat*, but all for *Tares*.

You say we gather out the *Wheat*; it is well you observe that wee have *Wheat* amongst us, which some of your Brethren will scarce allow us; and you verie hardly.

Master *Ley's* Resolution, pag. 29, 30, 31.

His other politike consideration is this, *Our Parties, or dissenting Brethren now together, and claspèd by Interest, &c.* I answer.

1. *No clasping in the Camp must loose us to division in the Citie.*

2. *Mr.* Saltmarsh *in his Politikes adviseth to represse factions, &c.*

3. *The delay hath occasioned a multiplication of Heresies & Schisms.*

4. *Many disposed to division, heighten their spirits to contumacie and contempt.*

To that other of his, it is possible while time is given, opinions may be sooner at peace. I answer.

1. *Possibilitie is no plea against probabilitie, nay, cleare experience, that by the Brethrens amiable carriage, they have driven on their designe with a politike activitie, and gained more by their adversaries* slownesse, *than the* goodnesse *of their* cause.

To that of his *Fire let alone under wood, and so to dye out, &c.* I answer.

1. *Will fire under drie wood quench it selfe, or the setling of a Government be as the Bellows?*

2. *The*

2. *The contrarie is plaine by examples of* Anabaptists *and other Sectaries in* Germany, *whom* Luther *at first mediated for with* Frederick *Duke of* Saxony; *but after he was glad to stir up the Princes and people of* Germany *for extinguishing a common combustion.*

To that of his, *&c. The contentions of Brethren are like the Bars of a Castle,* Prov 18.19. I answer.

1. *This is his seal to his politike Aphorism: But will the bars of a Castle be taken by letting alone? We have not found it so in our wars, &c.*

Reply.

To your first, *That we must not clasp in the Camp, and divide in the citie.*

You say well; we are to agree, or clasp, both in *camp* and *citie*, and to *divide* in neither.

To your second, Mr. *Saltmarsh in his Politikes,* I told you before, I dare not allow my selfe the priviledge of an Aphorism of *light* then, when it was rather *night* than *day* with me, as I told you. You know *Pauls regenerate part* or *law* of his mind, quarrelled with the *law* of his *Members*; so doth mine; so *Luther, Augustine, &c.*

To *that of delay occasioning heresies,* Whether may not *your setling* things thus, be as great an heresie as you complaine against? Be sparing. You may call these *Truths*, which you now call *heresies*; *Paul* preached that *doctrine* after, which before he destroyed.

To that of many heightning their spirits into contempt.

Do not aggravate against your Brethren; remember your owne professed ingenuitie, in these words, *I would not excite Authoritie to needlesse severitie.*

To that of the *Brethrens politike advantage on your slow pace, and amicable carriage,* as you say.

Give not over your amicablenesse for that, their *policie* is no warrant against your *dutie*; and if they be *politike*, blame them in print: For my part, I hate to see in any too much of *man* in the businesse of *God*; but if some of the Brethren be *politike*, what is that to the rest, who wait for the Spirit in the simplicitie of their *owne?*

But it may be you mistake the advantages, and put their encreasing upon Brethrens policie, which is the *power* of the *Gospell.* You know in Christs time many beleeved on him, and the people went after him; and yet not policie, but his power gathered them.

To that of your *fire and dry Wood, and that your setling a Government would be no bellows.*

Who are the *dry Wood* you mean? and what *fire?* and what by the *bellows?* If it be this, that the setling a government will quench our contentions;

contentions; yea, and it may quench more then it ought, even something of the *Spirit* may be quenched by it: Persecution may put out many a candle of the *Lords lighting*, and many a *coale* kindled from his *Altar*. But take heed there be not more *fire* in the *bellowes* then in the *wood*.

To that of the *Anabaptists* and *Sectaries*, quenched by *Luthers mediation*:

I dare not believe your Historian, nor take all against them from the Pen of an enemie. He that takes the *Parliaments Battells* from an *Oxford Pen*, shall read nothing but *Rebellion*, rather then *Religion*. And me thinks I observe much here in your observation to the contrarie: We may rather think that *Germany* is a *field of bloud* to this day for shedding the *blood* of so many *consciences* for some *points* of difference. And for *Luthers mediation* against them; Look well, and tell me how much the *Lutherans* there have advanced in the Reformation: Have they not rather stood like *Ioshua's* Sun, where he left them? Let *England* take warning by *Germany*.

To that *of the Brethrens contentions, which are like bars of a Castle; and must not then be let alone* (you say) *as in our Wars*:

Yea go on, take these offended Brethren, these Castles, in your militarie way; but then, let your Warfare be spirituall, your weapons not carnall; put on the armour of *light*, &c. and take them by a *Gospel-siege*, and we are satisfied.

But if you take them with the power of the Magistrate, with sword and staves, as they took *Christ*; if you come in this Gospel-Controversie to take them as the Parliament takes in their *townes* and *cities*, by force of arms and compulsive Artillerie, as your instance seems to imply; take heed lest you shed more spirituall *blood* to that under the *Altar* that never ceases to cry *How long, Lord, how long?*

Master *Ley's* Resolution. Pag 32.

To that he saith, We have not yet any experience of our new Clergie. *Answ.*

How can there be experience of them, if there be no government to try them withall?

Reply.

So as you will have an hazard run both in State and Church for a new experiment upon the Ministers: but sure, your *Statists* will tell you, it is not safe trying experiments with *States*; they are too *vast bodies* for that. What think you of that *Physitian* that will cast his *Patient* into a *disease*, to try a cure on him? You know the old *morall adagie, Turpiùs ejicitur quàm non admittitur hospes*: One is sooner *kept out*, then *cast out*.

Master

Maſter *Ley's* Reſolution. Pag. 32.

To that, It is not ſafe truſting a power too far into thoſe hands.

Anſwer.

He need not much feare, the government Will be ſo qualified, ſo diſpoſed for the perſons that manage it, &c.

Reply.

Theſe are faire promiſes. It is pity that government ſhould ever be ſet up, that cannot tell beforehand how well it will carry it ſelfe. Oh! ſaith *Abſolon, If I were King, it ſhould not be thus.*

But, what is *a qualified government* that is not *Chriſts*? I can never hope to gather *grapes* of *thornes*, or *figs* of *thiſtles*. Sure it can never be well for the trees of the Forreſt when the Bramble will reigne.

Maſter *Ley's* Reſolution. Pag. 33.

There are many of note Who affirme the beſt Way to ſuppreſſe the multiplicaity of Sects is to let them have ſcope, and they Will run themſelves out of breath; but I cannot give my Vote, falſe teachers are not be tolerated, no, not for an houre, Gal. 2. 5.

Reply.

I would there were more ſuch, of that minde; I am ſure it is *ſafeſt* and *ſoundeſt*. It is *ſafeſt*, there is no ſuch danger in that of *crucifying Chriſt* in ignorance, of *fighting againſt God*. And *ſoundeſt*, for ſo they die out moſt naturally by their owne *unſoundneſſe*, without *noiſe* and *commotion*. Sometimes the cure makes the greater diſeaſe, when the cure is not naturall but violent. For that of *Pauls* withſtanding *Peter* to the *face*, *I* allow you all ſuch *Goſpel-wayes of contention*, ſo you onely *withſtand* them to the *face*, and doe not as the *high Prieſt* did command them to be *ſmitten* on the *face*. Oppoſe with words as *Paul* did, but not with ſwords, taking and turning the *Edge* of Authority againſt us.

Maſter *Ley's* Reſolution. Pag. 33.

We experience, *ſaith he. But Where reads this Writer this phraſe?*

Reply.

You criticiſe on words; I cannot take time to do ſo; I wonder you (an Aſſembly-man) have leaſure for that; this is logomac ice, or word-fighting: and why not *We experience*? You know our times have found out ſuch wayes of *elegancy* in the *Engliſh*, though I thought not any ſuch thing when I wrote: But why doe I triffle too? To your matter.

Master *Ley's* Resolution, Pag. 33.

But it appeareth by his &c. Whether it be safe to commit the power, &c. *That to commit any power or establish any government, especially the Presbyteriall, is too soone or suddenly done, if done at all.*

Reply.

Yea, and it is not *too suddenly* if done at all, and not *done* as it *ought*, or in *Christs* way; I am for any thing of *Christs*, *when*, and *where*, and *how soon* you will.

Master *Ley's* Resolvtion. Pag. 34.

We may say as he, Some may like be the ten yet others like the two Brethren. *For two ambitious* Presbyterians, *there may be ten more modest.*

Reply.

But how come you by such plenty of the better sort? It is not thought by most of your way. I am sure some of your way were taking care how to furnish their Presbytery, their 10000 Parishes. And this I know, that if there were such plenty, Why do you make shift with so many of the *Episcopall stamp*, who keep their Parish s, and resolve while they live, to try out all turns of government, rather then turn off a *tythe* of *two hundred per annum*? But I beleeve the *English* Presbytery and Prelacy are well agreed in that.

Master *Ley's* Resolution. Pag. 34.

Besides, the Presbyteriall government is framed directly according to the Resolution of our Saviour.

Reply.

Not so directly neither. It is rather directly according to the prudentiall designe of your Assembly, as you say: so as all yet is but So you say, and we say the contrary; there is You say, and We say Authority, not Scripture and evidence, carries it on your side: And let the Reader judge betwixt us. Indeed you are able to prove by the Magistrate that your Presbytery is some of it *Christs* way: That is an Argument of power, not of Scripture.

Master *Ley's* Resolution, Pag. 34. 35, & 36.

To that he saith, The Controversie is hottest about government, &c. *It may be so without fault in those that are for it, but not without crime in those that oppose it.*

To that of his, Is it good parting with the stakes?

The Question presupposeth evenesse betwixt parties, whereas the difference is betwixt government and no government. The high Court of Parliament

Parliament and all the Orthodox Churches &c. *on the one side, and a small inconsiderable party on the other.*

Nor is it so much injury to resolve for government against them, as the Bishops, who had possession of Prelacy by a prescription legall, &c.

To that of his, It is to be feared there is too much of man:

It is likewise to be in those who despise government, &c.

And if the Bias run most to this truth of government (as he saith,) it is but as it should be.

The Bishops government being put downe, it is necessary some other should be set up, and before all, the Presbyteriall.

And if (as he saith) some other truths are wholly set by, it may be the fault of those who set themselves too much against government, I am sure not in such as are for the Presbytery.

And for his caution *as he concludes with, I wish he had had more caution in his minde, and his paper; he had had few faults, and a shorter refutation would have served.*

Reply.

You say, *The Controversie may be hotteſt, yet no fault in those that are for it, but against it.*

But, is all the heat in those that oppose it? Nay sure: Witnesse the *importunity*, the *petitioning* of your party, *&c.* we silent all the time.

You say, The difference *is not so equall but betwixt government and no government; Parliament and all Orthodox-Divines against an inconsiderable party.*

Indeed it is unequall: It is betwixt a government of *man* of *Prudence*, as you confesse, and a *Scripture-government*; betwixt an huge Nationall Government, and *Christs little flocke*, or *Church*. Nor is it a Controversie with the *high Court* of *Parliament*; we contend not with them, but humbly *petition* and *represent* the *truth* unto them: but this is the old way to winde in under the *wing* of *Authority*, and to engage them. But they are wise to discern, and not to be engaged as their Predecessors were by the *Church*-men, as they called them; there are too many sad stories.

But what of *our inconsiderable party?* We had rather be a *few* with *truth*, then a *multitude* against it. And how *inconsiderable* soever we are in number, the *stone cut out without hands* may fill the earth: the *Kingdome* of *Christ*, and the *Worlds*, are not so *one* as you would make them. *Vnus homo totius orbis impetum sustinuit*; It was said of

Luther; He was but *one* againſt *a World*. Your non-conformiſts were but inconſiderable to the Kingdom of Prelacy almoſt. A pebble in the hand of *David*, may doe more then a mighty ſpeare in the hand of *Goliah*.

You ſay, *The Biſhops had a better preſcription even by Law for their government* then we.

But how is this? Is a *legall preſcription* better hold then a *Goſpel preſcription*? Is it more priviledge to be founded upon a *Statute*, or *Act* of *Parliament*, then *Scripture*?

You ſay, *If too much of man be in this Controverſie, it is in thoſe that oppoſe and deſpiſe Government.*

But what is that to our Controverſie? We are not of thoſe that *ſpeak evil of dignities*, or *deſpiſe governments*, unleſſe you count your *Preſbytery* to be that *government* and *digniny* ſpoken on by the *Spirit*; and that remaines to be proved: That which cannot be proved to be a *Scripture-government*, cannot challenge a *Scripture-law* to *defend* or *ſecure* it.

You ſay, *If the Byas run moſt towards government, it is but as it ſhould be.*

Yea, if towards a *Scripture-government*; elſe it is as it *ſhould not be*, and not as it *ſhould be*.

You ſay, *The Biſhops government's put downe, ſome muſt be ſet up*; and that is Presbytery.

But there is one ſet up already, *a civill Parliamentary government*; and will you ſet up another *above* that? or *cordinate* with that? Will you ſet up one *government* to *rule* another? or *tutour* another? And muſt you needs ſet up as large a *Dominion* as the *civill Power* hath? Muſt our *Preſbytery* be full as *ample*, as *high*, and *ſupreame*, as *our Parliament*? Will no leſſe territory or *Kingdome* ſerve it but all *England*? *Whole Nations*? Muſt Chriſts government be juſt as *broad* and *long* as the *worlds*? You find not the *golden Read* for the *Temple* of that length. Now Reader, judge, Which *government* affects *Dominion*? Which brings in *Whole Nations* under the *Scepter* of it? Poor *Scripture-government* can be content to ſit cowne in a *Village*; *To the Church in thy houſe*, ſaith the *Spirit*; In a *City* as *Corinth*; and over but a few there, the *Saints* onely in *fellowſhip*; to the *Church* in *Corinth*: In a *Country*, not *over* a *Country*: To the ſeven Churches in *Aſia*, not to the Church of *Aſia*, or the Church *Aſia*, a Church taking in halfe part of the world. Sure if *Chriſt* would have had ſuch a *Nationall* comprehenſive

Church,

Church, he could have converted *Kings* and *Princes* first, and they should have given up their *Scepters* and *Kingdoms to Jesus Christ*, in the way of a *Presbyterian*: Nay, it ought to have been so; *Iesus Christ* was bound in the way of *righteousnesse*, to have begun the *practice* and *modell* to us, over *whole Kingdoms*, having not left it in *precept* in the whole *Gospel*; and we ought either to have had *practice* or *precept* to *order* and *command* us in what we obey.

You say, *If other Truths be set by, it is by those that so oppose Government, and not by the Presbyterial.*

I see the *Presbytery* must be in no fault: Happy men! that have nothing but *Truth* on their side.

You wish *I had more caution in my minde and paper, and a shorter Refutation had served.*

Cautions are not amisse both for *you* and *me*; and I think you had need of *more caution* of the two, by how much more *vast* and *national* the *Government* is you *manage*. You that put *yoaks* upon *Whole Nations* in a day, had need to have the *cautions* of a yeers provision laid in beforehand.

And for your *Refutation of my paper*; doe not *beare Witnesse of your self*; let *Truth* judge betwixt us, and let the Reader pray for a spirit of discerning to judge both what is *Truth*, & which is *Truth*; that which *you*, or *I*, affirme. Nor will I say I have made here a *Refutation* of *yours*. If I have done well, *What have I that I have not received?* And if I have not, the Lord *enlighten* and *enable* me to *refute* my selfe.

Master *Ley's* Resolvtion. Pag. 36. 37. 38.

To *that of his*, that the material Temple was more clearly left and knowne then the Gospel patern; *&c. Answer,*

1. *He would not be thought to side with* Sanballat *and* Tobijah, *and so endeavours to shew some considerable difference.*

2. *If it be too soone now for the Goverment, will he set a time for it when it will be seasonable? or will he have it stay till it be a material building, or till we have inspired Prophets?*

3. *It cannot be of too quick dispatch, if we set it up by the dictates of the holy Ghost in the New Testament; nor the determination sudden, if after consideration with Scriptures, with the best Divines, and collation of the exactest paterns, after long debates in the Assembly of Divines, where the dissenting and liberty to object; and lastly, recived by Parliament.*

4. *By the builders, speciall regard hath beene had to* Iesus Christ for Foundation, *&c. And now by Master* Saltmarsh *his consent the work may go on,* &c.

Reply.

You say, *I would not seeme to side with* Sanballat *and* Tobijah.

You say true, I would not. But every *building* is not *Temple-Work*. And though I would not with knowledge hinder the *Temple* of the *living God*, yet if another *kinde* of *frame* were in *building*, I would do my best to hinder, and be no *Sanballat neither*. But they are *Sanballats*, not whom *man*, but whom the *Lord* counts so. But surely they hinder more, that set up another kinde of Temple then *Christs*, then *he* that advises to look well that all be right and *Temple-Worke* that is set up.

To the *difference* I made of the *material* and *Gospel-paterns*, you say nothing; and that is the *onely considerable*. It may be, as you said you said by *me*, you *are best able to deale with the other*.

You say *I should set a time then for the setting it up*.

Yea, I shall set you a time, yet not in mine owne *authority* but *Christ's*: When your *Patern* is all *Gospel*, and your *people* all *qualified* that in *Gospel-patern*, then is my time for *setting up*, and then is *Christ's* time too.

Nor would I stay you *for a material building*, as you say. You know I call you on to the *Gospel*: I am very far from turning you back to the *Law*. I call you on to *Christ*; I would not turne you back to *Solomon*.

And for the *inspired Prophets* you tell me I stay for, and would have you stay too:

Is not that a very *Gospel-Way* to stay for the *Spirit's* comming into the *servants of the Lord?* Take heed of denying inspired *Disciples*. You know it is part of the fulfilling of the great *Prophecie*, Acts 2. Indeed some of the *Prelates*, many of them being *uninspired* themselves, & having little of the *Spirit*, or none, would needs say therfore All *inspirations* and *Spiritual enligthnings*, &c. were ended in the Church, becaus ended in *them*: and becaus they were so *carnall* themselves, they thought none was *Spiritual*. And you remember how they made *Laws* even against the *Spirit* in Prayer.

I speake thus, onely to remember you who spoke most against *inspiration* and the *Spirit*, lest you may let fall some *Words* which may be taken up by some of that Way, to countenance them in their *Invectives*. Not but that *I* esteeme of you as one *inspired* your selfe in a *measure*, and having the *Spirit* of God in you; and herefore *I* know the *Spirit* will be very tender in opposing the *Spirit*.

You say you *ought to dispatch the Government*, because you have followed the dictates of the *holy Ghost*, of the *Assembly*, and *Parliament*.

Then let me put one Question; Why is it not called *Christs Government?* Why hath it not a *Jus divinum*, a *Divine Right* put upon it, if all be of the *holy Ghost* in it? But I would not mistake you; you say onely that all is by the dictate of the *holy Ghost*, of the *Assembly* and *Parliament*. So it is but part then, by your owne confession, of the *holy Ghost*; the rest is of the *Assembly* and *Parliament*.

You say *The builders have had special regard to Jesus Christ the Foundation.*

I will not suspect the *Counsels* and *Debates* of any of the *builders*. I know the *Disciples* of Christ were true *Disciples*, though they had not all of the *Spirit* at one time which they had at another. *I hope* and *I pray* that the Lord will make up to the *builders* what of the *Spirit* he hath not given them, that they may both *see* to *build* right, and *see* where they have *builded* wrong; and so pull downe againe, as well as set up.

And whereas you say *The building may go on, by Master* Saltmarsh *his owne consent*:

I say Your building will goe on, it seemes, whether Master *Saltmarsh* consent or no. Master *Ley*, in his capacity, is better able to *put it on* at this time then Master *Saltmarsh* is to *put it off* to another time, unlesse the Lord who is above all, and hath the *mighty*, even the *Princes* of the earth to command, work for his own glory *above all that We can or think.*

Master *Ley's* Resolution, pag. 38, 39, 40.

To the second Objection *and* Answer *of Heresies and Schisms, and so they might have done from* Iohn's *first Sermon, he saith,*

1. *Why doth he begin at* Iohns *first Sermon? Were not the* Esseans, &c. *Hereticks and Schismaticks?* See *Epiphanius*, &c.

2. *He makes* Paul's *Epistles the* terminus ad quem, *which from* Iohn's *first Sermon to the last, make up Twenty nine yeers. After the Epistles, he brings in the sending the Spirit,* &c. *Which was but five yeeres after the first Sermon of* Iohn Baptist.

3. *Before the end of the Epistles, that Government was not which we finde in Scripture; and if so, the Church-government was not long suspended.*

4. *Nor would it prejudice our expedition: People of that Age could not be so easily gathered as with us they may be.*

5. *What*

5. *What was long in eſtabliſhing in Primitive times, cannot be ſaid to be haſtily done now, after ſo many diſcuſſions and delibrate reſolutions.*

Reply.

You ſay firſt, *Why begin I for Hereticks and Schiſmaticks from* Iohn's *firſt Sermon*:

I begin there, becauſe there began the *myſtery* of the *Goſpel*. And yet I ſhew you that no *Government* began with that *Goſpel manifeſtition*; by which I made appeare that if Government had been of ſuch *moral neceſſity*, why was it not *given out* with the Goſpels firſt *giving out*?

Now you prove in a *chronologicall* diſcouſe the ſpace of *time* from *Iohns Sermon* to *Pauls Epiſtle*, to make the *time* appeare for *government*. And, after you have ſummed up all the *time* and *periods*, and finde it no two or three *yeers* work, you conclude People of that age could not be ſo eaſily gathered as now: Nor the *long eſtabliſhing* then to be an *haſty eſtabliſhiug* now.

And now, after all this *diſcourſe* and *ravellings* out of *time* from *Iohns Sermon*, &c. What have you gained? Not that the *government* was ſoone ſetled. Then you have proved (much to my advantage, and in a clearer and fuller computation then *I* did) the *contrary*. So as you have onely beene taking ſome *learned paines*, if you well obſerve, and the *Reader* well obſerve you, to prove that the *Government* at firſt was not ſuddenly caſt into *modell* nor *brought forth* in *practice*, which is the very thing *I* aimed at; and truely your paines in it have beene more exact then mine; and I thank you for it.

But you ſay, *It ought not to be ſo now; nor can it be ſaid to be haſtily done now, that was done ſo long ago.*

You ſay true in that: But you know the ſame *Spirit* muſt *reveale* it that *formed* it; and it formed it at firſt by *degrees*: and the way of *Revelation* hath beene more *yeeres* then the firſt *forming*; reckon but your *Antichriſtian* yeeres as exactly as you have done your firſt *Chriſtian* and *Primitive* yeeres, and you may be more ſatisfied. So as all, both the firſt *Revelation* of it from Propheſies, and the latter from *Antichriſtianiſm*, makes all for the not haſtening, which I aimed at.

Indeed if you can as infallibl aſſurey us this *forme* and *model* is the very *forme* then given out, it were very true that you ſay, *That it cannot be ſaid to be haſtily done now, what was done ſo long ago*: viz. *If it be that very one which was done ſo long ago.*

For

For your exception against me, concerning my placing the *giving* of the *Spirit* so late, if you interpret *sense* by the strict order of *words*, you will lose many a Scripture truth in the words, as you well know.

Master *Ley*'s Resolution. Pag. 40. & 41.

To that of Heresies, &c. *he saith*;

What if they do not stir up their Patrons against the State, &c. but they busily poyson the souls of the people; and shall they (*if as* Paul Best) *be suffered to blaspheme, and reproach, and perturb the publike Peace? An Indulgence much like old* Elies, *&c.*

If Truth be not more precious then Peace, Why doth our Saviour say, He came not to send Peace? and Why do the Fathers contend so against the Arrians *about a letter? And Why We so With the Romish Religion rather then be at Peace With them?*

For that of morall transgressions, he would have the Magistrates set on.

Set on? By whom? We have not such mean thoughts of the Magistrate as to make mention of him in such terms of disparagement.

And for all his Disciplines regulating men for religious Walking, there will be Worke enough for the Magistrate to bring them under civill tryall for contumacy, &c.

Reply.

You say, *What? If heresies stir not up, they poyson souls.*

If they poyson, let the Gospel antidote be applyed then, and no other way which the *Gospel* will not bear nor allow; there is the *sword of the Spirit*, and *Weapons* not *carnall*, but *mighty* and *spirituall.*

For that of old *Elies* indulgences which you speak on, you are still looking upon *Moses*, though you tell us of *Christ.* Make the *Kingdome* of *Israel* and of *England* the same; a *Iewish* and *Christian* State the same; and then we shall allow you both *Elies* sin, and his *sons maintenance* by *tythes* and *offerings.*

You say, *Truth is more precious then Peace*; yet there is a *Peace* precious as well as *Truth*, even the *Peace* of *Christ* as well as the *Truth* of *Christ.*

But to the businesse; You would prove *Truth* to be precious, to the disadvantage of *Peace*; and therefore you bring in the *Fathers* against the *Arrians*, and us against the *Papists*, and *Christ* against *peace*: But what would you prove? Would you prove that *truth* ought to be established against *Peace*? and *Peace* to be no *way* to *Truth*?

Surely *Truth* and *Peace* do meet together; nay, they are so much *one*, as there is even a *Truth* in *Peace*. He that was *Truth* it self could say, *My* Peace *I leave With you.*

But, What of the *contentions* spoken on of the *Fathers* and *us*, &c. If there be any quarrelling for *Truth* either by the *Fathers* or *us*, but in a *Gospel-way*, we are not excusable; neither doth *Christ* speak of *Truths* drawing *swords*, but of *swords* drawn against Truth; which is no Argument for you. When *Peter* would draw a *sword* in the defence of *Truth*, *Christ* bid him put it up. So far is he against your way of defending Truth.

You say, *By whom should Magistrates be set on?* and *that you cannot speak in such disparaging words.*

By whom be set on? By the *legislative power*, by the Parliament: The *Parliament* can set on their respective *Committees*, *Justices*, &c. and is this any disparagement? I speak of *subordinate Magestrates*, not of the *supream.*

You say, *There will be work for the Magistrate enough, to punish the contumacious, &c.*

That is in *English*, the *Presbytery* will keep the *Magistracy* doing: and now who disparages the *Magistrate?* Who set them on work? Who makes them their *Deputy-punishers?* Nay, Who is the *Sathan* to whom the *excommunicate* are delivered? It is an expression not much besides your *principles:* and who disparages the Magistrate in that?

Master *Ley's* Resolution. Page 41, & 42.

To that of Truth being otherwise armed from Heaven, *I Answer.*

We think it not meet to divide the subservient means from the supream power, nor the exercise of Discipline from his assistance who can make it effectuall, the sword of God *and* Gideon.

To that of the imputation of jealousie, &c.

There is a godly jealousie, which would set up as many securities as may be against Heresie and impiety.

The faulty jealousie is theirs that would stifle the Government: but there is a fear which We professe of Gods anger for connivence and communion with hereticall men, &c. *There is in some an averseness to Heresie in a true zeal and love of God.*

There be many other causes of jealousie, but I will take but that one of the Lords and Commons, p. 43.

If Master Saltmarsh *had well considered Who Were engaged, &c. he would*

would not have under-valued their piety and prudence, to compare them with Papists *and* Prelates.

I will conclude with a peece of his own politick advice, &c. Vpon such principles is Church-Government ordained; for his Text out of the Revelation, Revel. 18. 1. *As he began, so he ends with mis-application of Scripture.*

Reply.

You say you cannot *divide Discipline from his assistance, who can make it effectuall.*

That is from the *Magistrates.* This is a signe without further Argument, that you do not hold your *government* for *Christs,* because it cannot be *effectuall* of it selfe, without help from *below,* and the *world,* and to another *power* then *its own*; nor is the *sword* of *God,* and *Gideon* any fair and just proof for joyning *Presbytery* and *Magistracy*; it joyns onely *God* and the *Magistates.*

You say, *Your godly jealousie will set up as many securities as may be.* But then they are *warrantable* and *Gospel*-ways of *security.* That is no *godly Jealousie* which sets up other wayes; as *Herod* killing all the *children* to secure his Kingdome; *David* dissembling to escape; *Jacob* to get a *blessing:* there is Jealousie, but no godly Jealousie nor warrantable security. So to secure any *Way,* though of *truth,* by a *power* not allowed on in the *Gospel,* as no such compulsive power is in your way, is not to be *jealous* with a godly *Jealousie*; though I deny not but some of those may be *godly* who are so *jealous,* but not in *that.*

You say that *some fear Gods anger for their Communion with Hereticks, &c.*

You know all such *fear* is onely *warrantable* in the *Church,* not in the *world*: It is not so with the *Nations* now as with the *Iews.* Now if we have not *communion* with them in the *Nation,* we must go out of the *World.* But, What *communion* is this you mean that will bring *Gods anger*? You have your liberty to withdraw, to separate, as they from you: If it be *nationall* or *civill communion,* then you *pluck* up the *tares* before the *time* of *harvest.*

But whom you esteem *Hereticks,* they it may be think they have as good *Scriptures* to esteem you so; and this is *Heretick* for *Heretick, interpretation* against *interpretation.* And since there is onely a *sufficiency* but no *infallibility* now as before; since there is no *Apostles* for *interpretation* as at first, for *Revelation,* why do we thus cry out

Hereticks, Hereticks; the *Sword*, the *Sword*? Let me put one Question here.

Suppose those you call *Hereticks*, were of equal number to you, and both of you equally numbered with *Magistrates*, and both of you equally *principled* for *Persecution*, and both equally calling out for the *Magistrates* Sword; what clashing of *swords* would there be! What *edge* against *edge*. what *authority* against *authority*, what *power* against *power*! What *bloody doings*, what *sad workings*, what *confusion* would there be! This is an *Image* of your *Incorporation* of your two *powers* that you so plead for in this kinde. If we were equally *principled* and *armed* for *Persecution*, as you are, and acted by your spirit; Ah what a Kingdome would here be!

You say *Some have averseness to Heresy in a true zeale to God.*

These are but generall *notions* of *Heresy*. Every thing is not *Heresie* that is called so. And for *true zeal to God* in that *averseneesse*, all this is granted, if that be *Heresie* indeed. But how if it be such a *zeale* as *Paul* saith the *Iewes* had, a *zeale, but not according to knowledge?* how if it be such a *zeale* to God as *crucified the Sonne* of God? and such a *zeal* there hath been, we know. The *Iewes* did much in zeale to *Truth*, even against *Truth*.

But you close up with that of the Lords and Commons in an Ordinance, *&c.*

I am afraide these are such proofes as you intend most in your *Presbytery*, to make your supplement to *Scripture* from *Authority*, and so to make us beleeve what you cannot perswade us to beleeve, and to make it out by an *Ordinance* what you want by *Scripture*.

But I hope that *honourable Senate* will rather let you argue from the *Scripture* against us then from their *Authority*.

But I have not to do here with answering *Ordinances of Parliament*. I contend not, but submit to them in every *Ordinance for the Lords sake*; nor doth my Argument lie against any thing of *theirs*, but *yours*. I dare not undervalue them to count them as *Parties*, but *Iudges* in our difference. I appeal to the Parliament, as to *Cæsar*: nor in it a fair proof of *Truth*, to draw the *Magistrates* Sword out of the *Scabbard*.

You say *You wonder, considering who was engaged, I would so undervalue*

dervalue them to compare them with Papists and Prelates.

I did consider who was engaged, a *Parliament*, &c. and had I not highly valued them, I had not ventured so far in my *Quare*. I considered the *sad* and *fatal* troubles which attended the *Magistrates* engagements with the *Ministers*; the *blood* which hath been poured out by *National compulsion* of *tender Consciences*; and like a *Spiritual Watchman* I could not but blow my *Trumpet*, and give warning. And for my comparison of *Papists* and *Prelates*, I appeal to the world if there be any reproach; whether it be not in the *Interpreter* rather then in the *Author*. But *I* know no such thing by my *Paper*: And if it be lawfull to draw in *consequent conclusions*, and then father them, *I* could prove you to speake *Treason*, *Blasphemy*, *Idolatry*, *Atheisme*, *Heresie*, nay, *Independency*, which some of your Way think worse, *Anabaptisme*, *Separation*, which would seeme to be as hatefull to you: But *I* judge you not in any such sort; nor had I spoken so far now, but in a *just Vindication*.

You say *You will conclude with my Politicks; and upon such Principles as mine, Church-govenment is ordained.*

I have told you my *Politicks* were written by my *dimmer light*. And if your *Government* be built upon no better *Principles* then mine, I cannot but be out of conceit with that *Government*, being so farre out of conceit with mine own *Principles*; and it makes me thinke the worse of it, because my former *Principles* fit it so well. Those *Principles* you speak on, are partly of *Civill* power and the *Sword*; and the Dominion or Scepter in the *Gospel*, is more *Spiritual*.

You say of my Text in the *Revelation*, Revel. 18. 1. that *as I began, so I end, with misapplication of Scripture.*

Misapplication is a word sooner *writ* then *proved*; and my Reasons were rather crowded then ordered in my Paper.

The Scripture was this: *For the Angel that came down from heaven hath great power, and the earth is lightned with his glory.*

Which Scripture there applyed, doth hint to any that wil not rather *cavil* then *interpret*, that my only reason for *delay* of *Government* was in this: An *Angel was yet to come with power and glory*; or, the *Gospel* would fill the *earth* with more *light*; so as we should not shut up our selves too soon in the *dark*.

And now Reader, judge whether it be my *misapplication*, or his *mis-interpretation*.

SPIRITUALL PRINCIPLES drawn forth.

Gospell-Truth is one and the same.

THat which is onely in some *parts* of it warrentable by the *Word*, is not *purely*, nor in a *Scripture-way* warrantable: For there is not any *Will-worship* but it hath something from the *Patern* of the *true*. The *Samaritaine-worship* was copied after the *Iewish*; and the *Iewish*, when *Christ* came, had *Priests*, and *Temple*, and *Sacrifices*, and was copied by the *Law*: but then there was *Traditions* and *Commandments of men*. That is *pure Gentilism*, which hath no *Image* of *Gospel* nor *legal Truth*. *Antichrist* sits in the very *Temple* of *God*, though rather *upon* it. *False Christs* call themselves *Christs* as well as the *true*. The great *Image* had a *head* of *Gold*, though *feet* of *Iron* and *Clay*. Every *Heresie* hath a *Scripture-Word* in it. But *Truth* must be *all one* and the *same*, and *Homogeneal*; not in *parts so*, but *all so*. There is but *one Lord*, *one Faith*, *&c*.

Prudence and Consequences, are the great Engines of Will-worship.

THings of *Prudence* meerly, are not to be admitted into the *Spirituall way* and *Gospel-designe*. *Prelacy* had its *Prudence* for every new *additionall* in *Worship* and *Government*. And once let *Prudence* open a door, and then will more of *man* crowd in, then the *Law of God* can keep out. Nor is that to be admitted which is so received a Maxime, *Though not directly, yet not repugnant to the Word*. Christs *rule* is not such: he opposes any *Tradition* to the *Commandements of God*. Not *direct* from Scripture, is *indirect* and *repugnant*, though not to the very *letter* of such *Words*, yet to the *form* and *Analogy* of truth to the *generall Scripture-law*, *viz*. the will of God that *nothing shall be added nor diminished*; and *ye are* onely *my friends*, saith Christ, *if ye do what I command you*; and *the Lord will raise you up a Prophet, him shall ye hear*. For if any thing of *Prudence* is to be let in, then something of *Tradition*; for *Prudence* can make nothing *higher*, nor *purer*, nor *better*; *man* can but give his own *Image* to the things he makes *himself*: though he make them up of *divine materials* from Scriptures, yet the *form* none but the Lord himself can give; and the *form* is that which stamps *Christs Image* upon every *Truth*.

Every

Every thing in the *Word* hath a *form*; that is, it is such a thing of *truth*, and not another. Nothing but Gods *power* and *will* can make a thing *Truth*: his *power* creates it, and his *will* creates it *such a Truth*. Nothing is agreeable to the *will* of *Christ*, but the very *will* of *Christ*. The *will* of *Christ* is the onely *Legislative power* in the *Gospel*. Nothing is agreeable to his *will* but what he *wills*; and every thing is repugnant to his *will* but what he *wills*: So as this *will* is the *supream generall* Law, and indeed the very *form* or *essence* of *Scripture* and the *Word* of God. And whatsoever is devised by *Prudence*, though upon *Scripture-materials*, yet being not the *work* of this *will*, nor having the *Stamp* or *Image* upon it, is none of *Christs*, but as repugnant as any other *Tradition* or *Invention* of *men*.

And here let us look to that *new*, though *old* design against *Truth*, the most subtill, undiscernable, and *divinest* kinde of *Will-worship* in the world, that which some call *Scripture-consequence*, an *unwholsome word* as it hath been used: for under colour of *consequence*, what *Conclusions* may be promoted! What may not *Reason* draw from *Scripture*, and what may it not *fashion* like a *Truth*! But consider, in *Parliament Laws*, or *Ordinances*, or *Commissions*, is it lawfull to take them, and from every part of them to draw out results of our own; and when there is but one *Law*, make many subordinate *Laws* of our own; and frame *Laws* out of *Laws*, and *Ordinances* out of *Ordinances*, and *Commissions* out of *Commissions*? No sure: But we must keep to that one, generall, entire, litterall Law and Will of the Parliament. Is it thus in *Laws humane*, and not much more in *Ordinances divine*? Yea there is the same oneness, entireness, indivisibility, and essentiality of the *Truth*.

Nor do I here disapprove any Scripture-consequence, if meerly consequent and not formed up into a *Law* by meer reason; for then *man* makes *Laws* from the *Laws* of *God*; and this is not the least *engine* that *Antichrist* hath wrought with.

The People are Brethren and Saints in Christs Church; but in Antichrists, Parishioners and Servants.

WHat kinde of *government* is marked out in *Scripture* for sitting on the *Waters*, or *people*? Christ governs by the people *ministerially*, not over the people *authoritatively* onely; and the people being once in his *Church*-way, lose their *old* capacity for a *new*, and are raised up from people to Brethren, to Churches. It is a saying of Master *Goodwins* and Master *Nye*, not so *pleasant* as *true*, The *Clergy*

Clergy had at first the *golden ball of government* amongst themselves, and it is not much mended any where but in that Church where the people have their *interests* as well as *others*; they are the *Clergy* properly, a *notion* which the *Ministers* got onely to *themselves* till of late: The *interest* of the people in *Christs Kingdome* is not onely an *interest* of *complianey*, and *obedience*, and *submission*; but of consultation, of *debatiug*, *counselling*, *propheſying*, *voting*, *&c.* and let us *stand fast in that liberty wherewith* Christ *hath made us free.*

Presbytery it selfe is founded on Principles of separation, which yet they condemn for Schism in other Churches; nay, is the greatest separation.

WHat is a *Presbytery* over Congregations or a Congregation, but a Church gathered out of a Church? Nay, Is not that the onely Church; and the remainder of people made but an accessory, or something of *another kinde*, or rather the *Nation* or *Kingdome* which is only subject to this *power supream*? And though *Presbytery* be but a very Church-gathering, and founded on a *Principle* of *seperation*, yet do they not disapprove, and condemn separation and *semi* or *half-separation* and Church-gathering for *Schism*, &c? when their own *power* is a *Schism* respectively to the *Parishes* that are distinct; and whatever *distinction* is formed to make them appear as part of their Congregations, yet is it indeed so. Is not their whole power defended to be *entirely*, *essentially*, *dispensatively* in the *Presbytery* called by themselves the *Church*, and by the very *authority* of *one* whom I name with reverence to his learning and moderation, Master *Herle?*

So as I wonder why there should be such *envyings*, *rayilngs*, *accusings*, *dissentings*, betwixt us that are beleevers, though of severall wayes, when as each is *principled*, *founded*, *administred* upon the same ground and way of *Schism*, *separation*, and *Church-gathering*; nay, the *Presbytery* hath more *Schism* and *separation* in it then the rest, by how much it is constituted from the people and Brethren, and acts in its ministration apart too, viz. *over the people*, rather then with them.

None to be forced under Christs Kingdome, as in the Kingdoms of the world.

IN a *Spirituall Government* the *ignorance* of people which some would have for expedition, that they may practically know it, is no Scripture way of knowing: in practicall godlinesse, things must

be

be knowne before practically known; and *practice* is to begin from *faith*, and *faith* from *knowledge*; elfe the *obedience* can be but *blind, mixt*, and *Popiſh*. Indeed in things *civill* or *morall*, practice may bring in *knowledge*, *habits* may be acquired and gotten by *acts*; a man may grow *temperate* by practiſing *temperance*, and civilly *obedient* by practiſing civill *obedience*; but it is not ſo in *ſpirituals* there, *habits* go before *acts*, *ſpirituall infuſions* before *practices*.

Indeed the Lawes of States and Kingdomes and Civill Policy, teach men beſt by ruling them practically; but it is not ſo in the Church; men are not to be forced into *Chriſts Kingdome* as into the Kingdomes of the world; the Kings of the Nations exerciſe their Dominion; it ſhall not be ſo among you.

The power of a formall Reformation in a Government makes it not Chriſts Government.

A *Government*, though not purely *Chriſts*, may be made up of ſuch Scripture and prudentiall materials as may much *reform* the *outward man*, even as a meer prudentiall *Civill-government* may do, if ſeverely executed. The *Romanes* by how much they excelled other Nations in Laws, ſo much the more they excelled them in a people *reformed, moralized*, and *civilized*; in many Civill States, meerly from their wholeſome Policy and adminiſtration, excellent and pretious *flowers* ſpring up, many *morall vertues*, as *prudence, temperance, obedience, meekneſſe, love, juſtice, fortitude*: Yet all this makes not a *Government* to be *Chriſts*; but only that which is meerly the *Diſcipline* of *Chriſt*, and *Policy* of *Chriſt*. *Prelacy* in its Primitive time did reforme; the *beaſt* like a *lamb*, which compelled the Nations to Worſhip, and made even *fire* to come down from *Heaven*, or was religious in the eyes of men, and did miracles; yet was no *true* nor *heavenly* Power neither.

There are certain parts and degrees of Reformation common and *communicable* with the *Government* of *Chriſt* & other Governments; but then, there is a *form* and *Image* of *Chriſt* in it which no others have, and ſome certain ſpirituall operations and workings which exceed the power of all other Governments; and this makes the *difference* and puts on the *eſſentiall, true*, and *individuall form* upon it; ſo as in choice of Governments they are not to be choſen by ſome Summer-*fruit* in the *outward man*, but by the *Word* and *Spirit*.

The visible Church or Communion, is the Image of the invisible or mysticall.

THe *invisible* or *mysticall* Church is made up of *pure living stones*; all is *spirituall*, and yet all not *spirituall* in the like *kinde*, nor *degree*; *Iesus Christ* the *corner stone* is both *God* and *man*; and some of *his* differ in *glory* as one *Star* differs from another: and as it is here, in this *spirituall*, *invisible*, *glorious building*; so it is in the *outward*, *visible Communion* below, or *building* here, which is the *Image* of that above: The *Temple* here is according to the *Patern* there; and as that is of *true*, *reall*, *essentially spirituall living stones*, so the *Church* here is to consist of such as *visibly*, *formally*, and *outwardly* appear so, and therfore called *Saints*, and *golden Candlesticks*, and *holy Nation*, &c. and though all the *materials* in this building are to be proportionable, & pure, to make up a representative of the Church above, yet all is not of one square, and measure, and polishing; some are greater, and some lesse; some *Babes* and *children* in *Christ*: some *smoaking Flax*, and *bruised Reeds*: and as this Church bears the *Image* of the *heavenly*, so the *materiall one* bore the *Image* of this; there was *pure stones*, *gold*, and *Cedar*; so as there is roome in the Church now for any small *stone* or the least *peece* of *timber*, if it be but *lively* or *squared*, if *Cedar* or *firr*.

How Christ is a King of the Nations and of the Church, and how an Head.

Christ is a *King* to the *Nations*, and to the *Church*; nor doth he rule the *Nations* as the *Church*, nor the *Church* as the *Nations*: he rules ministerially in his Church, and monarchically in the Nations; he rules with a *golden Scepter* in his Church, with an Iron Rod in the Nations; nor doth Christ rule as the Kings of the Nations, who finding people rude, barbarous, uncivill, subdue them into obedience and civility; but so doth not Christ in his Church, that we know on; the dispensation of his Word (not of the Government) first subdues.

And it is true, Christ is an Head, but not an Head to every body; he will have a body proportionable to his Head both here and hereafter, in earth as well as in heaven; he is a pure, holy, glorious Head in his *Gospel dispensation*, and will have a body suteable pure.

Not onely is the visible *body* of *Christ* thus pure, but every *truth* of *Christ* bears the *Image* of *Christ*; every *truth* of his hath some thing of *himselfe* in it who is *Truth* it selfe; *I am the Truth*, saith *Christ*; very

beam

beam of *light* is *light*; every *truth* is a *sparkle* of *truth* it self. Thus we may judge of *truth*, by what of *Christ* we see in it. They who break a *Crystall*, may see their *face* in every *peece* and *parcell*; so in every thing of *Christ* there is an *Image* of *Christ*, either of his *purity*, or *holinesse*, or *love*, or *humility*, or *meeknesse*, &c.

The Presbyteriall Government, and the Worlds, of the same equall Dominion.

WHat kinde of *Church-government* is that, which will set up it selfe with the *Civill* and *State-government*, even co-ordinate with it, if not to the ruling and tutoring of it? which hath as large a Dominion as the other? which is as full, as ample, as high, and as supream? which no lesse territory then a Kingdome will serve, then a *Whole Nation*? Must Christs Government be just as large as the worlds, which Government affects Dominion? which brings in whole Nations under the Scepter of it? This, or that little one in the Scripture which sits down sometimes in a house, *to the Church in thy house*; sometimes in a City as *Corinth*, and over a few there, to the Church in *Corinth*; in a Countrey, not over a Countrey; to the *seven Churches* in *Asia*, not to the Church of *Asia*, or the Church *Asia*, a Church a fourth part of the world. Sure if this *Nationall* and *comprehensive* Church were the *Patern* we should walk by, Why did not *Christ* begin first at *Kings* and *Princes* and so bring Nations & Kingdomes, and make Churches of them? But we see no such thing; he begins *lower*, at the *base* and *weak*, and *foolish*, and *few*; and raises up his *Kingdome* from the *bottom* of the *World*, and not from the *top* or *pinacle* of *Princes*, *Kingdoms*, and *Nations*.

The Nationall, and Congregationall Churchcovenant, both lawfull; or both unlawfull.

HOw can a *Church-covenant* be unlawfull if the *Nationall Covenant* be warrantable? and why do any plead against *that*, who are for *this*? A Covenant is *condemned* in the Congregationall Church, & yet *commended* in the Nationall. Now, How can a Church-covenant be both true and false? *Is* a *great* Church-covenant lawfull, & a *little one* unlawfull? a Nationall Church-covenant warrantable, and a Congregationall unwarrantable? But *Covenants* in their nature were a *dispensation* more of the *old Testament-strain*; a Nationall Church had a Covenant to gather them up into their Nationall *Way* of *Worship*,

and were under the *Laws* of an *externall Pedagogie*; and now the *spiritual dispensation* being come, even the *Gospel* of *Jesus Christ*, there is a fulnesse of *spirit* let out upon the *Saints* and *people* of *God*, which gather them up more *closely*, *spiritually*, and *cordially*, then the *power* of any former *dispensation* could: the very *Covenant* of *God* himself, of which the former were *typicall*, and *Propheticall*, comes in nakedly upon the *spirits* of his, and draws them in, and is a *law* upon their *inward parts*, sweetly compelling in the *consciences* with *power*, and yet not with *force*; with *compulsion*, and yet with *consent*; and surely, where this *Covenant* of *God* hath its *kindly* and *spirituall* operation, there would need no such *externall supplement* as before; but *because of the hardnesse of our hearts*, it is thus; from the *beginning* it was not so; the *Spirit* tyed up *thousands* together then.

Let *States* then have any *prudential security*, any *designe* of *sound wisdome*, to *conforate* people together; but let the *Church* only be gathered up by a *Law* of a more *glorious* and *transcendent* nature, by the *pure Covenant* of *God* himself with the *souls* of *his*.

Wee receive and give out Truth by parts.

MEn are to be judged and followed according to the *degrees* of *light* they receive; and if any have some *light*, that *light* is not to be used as an *advantage* to all their other *darknesse*, as if all their *darknesse* might passe under that one *beam* of *light*. The *light* rises upon the *Prophets*, as the *Sun* upon the *Earth*, it is *dawning*, and *morning*, and *noon* with them, Thus came the *Gospel*; *John* preached *Repentance*, *Iesus Christ Faith* and *Repentance*; *John* came with *Water*, *Christ* with the *Spirit*, and first in *Parables*, and after in *power*: the *Apostles* they knew first *Christ* for *Messiah*; then, that he should *suffer*, and *die*, and *rise* again; and then the *Kingdome of God*. *Luther* knew first that *Indulgences* were *unwarrantable*; and after, that *Popery* was *Antichristianism*, and *Rome* was *Babylon*, and *works* could not *justifie*; and after, *conscience* was not to be compelled in *spirituals*, Thus we grow from *Faith* to *Faith*, to the *fulnesse* of *stature* in *Christ*, to a *perfect man* in him, *growing* with the *encreasings* of *God*: The *Kingdome* of *God* is like a little *leven*, like a *grain* of *mustard-seed*. So as while we see but *things* in *degrees*, we are neither to be too suddenly admired by *others*, nor our *selves*.

All

All Covenanters are bound to contribute to Religion as well as State.

WHosoever hath Covenan'ed, is bound to assist the Publike to his utmost in every *Condition*, and *Calling*, and *Place*, and *Way* accordingly; from *naturall* abilities to his *relations*, from one *relation* to another, even to *all*: to that of *Christian* and *Spirituall*; his *Prayers*, *Counsel*, *Notions*, with *Contributions* of all sorts, *Civill*, *Natural*, *Temporal*, *Spiritual*: He is bound by *Covenant* to discover *malignity* in *State*, in *Church*; *enemies* to *God* as well as *man*; *endeavours* to any thing of *Popery* and *Crelacy*, under what *visage*, *habit*, *form* of *Words*, of *Doctrine*, *Discipline*, be it *Presbytery* or whatever, if repugnant to the *Word of God*, as we are perswaded in conscience who have *personally* Covenanted. The *breathings* and *speakings* of the *Spirit*, are not to be *quenched*: Every *season* is for the Lords service; *in season and out of season*: *Watchman*, *watchman*, *what of the night?* The *Spirit* is poured upon *sons and daughters*. *Synods* of *men* are not *infallible*: Not because more *men*, more of the *Spirit*. The *liberty* of the *subject* is that of *soul* as well as *body*; and that of *soul* more *dear*, *precious*, *glorious*, *The libery wherein Christ hath made us free. Be not ye then the servants of men in the things of God.*

We are to try Truth, and so receive it in its Degrees.

ENquiries for *Truth* ought to be according to *Scripture-rule*; and that *rule* lights us on to the *trial* of all things, and *prooving spirits*, and *judging* between the *precious* and the *vile*. The *water* that is mingled with the *Wine*, the *tares* with the *Wheat*, will require sound *trial*, lest we make but an exchange of one *Error* for another. The Apostles waited for the *Spirit*, the *Bereans* searched the *Word*: we are bidden to *try* and *prove*. The *Prophecies* of *seducers*, *false Christs*, *Antichrist* with lying *wonders*, are as real cautions given out by the *Spirit*. The *examples* of former Ages, *Luther*, &c. were enlightned by *degrees*. *Angels*, who see by *vision*, see but as God reveals; much lesse *men* who take in *Truths* by *spiritual reasoning* as well as *revelation*. *Arise*, *why tarriest thou*, is a Text only for him who had such a *Vision* as *Paul* to *obey* by, and such a *Vision* as *Ananias* had to *preach* by.

No Church-way INDEPENDENCY.

THe *Belecvers* for the *Church-way* falsly called *Independents*, they hold on Christ for a *spiritual Head*, on the Magistrate for their *civil Head* on the Body of Christ *above* and *below* in the *Communion of Saints* here: their *Dependency* is *Spiritual*, *Ministerial*, *communicative*; not *Classical*, *Provincial*, *National*: Their *power* is *for* one another, not *over* one another. They cannot *mingle* or *embody* with those in a *Way* not of *Truth*. Their *separation* is not from *men* but *manners*; not from *believers* themselves, but their practises and corruptions. Not *go* they out, but they are *called* out: *Come out of her, my people*, &c. And thus the *Iews* were *Independent* to the *Nations*, the *Christians* to the *Iews*, the *Reformed* to the *Papists*, the *Nonconformists* to the *Prelatical*, and *these* to the *Nonconformists*.

A spirit of Love and Meekness becomes Beleevers.

THey that write not as *enemies*, are likely to prove better *friends* to the *Truth*, because they raise not so much *dust* with their striving as others, to *blinde* one anothers sight. Those *spirits* which cast men sometimes into the *fire*, sometimes into the *water*, are not from *Christ*; it were happy the Lord would cast out those, and let a more *Gospel-spirit* walk amongst us; we might then sooner attaine to that of the Apostle, *To walk by the same rule so far as we have attained together*, till the Lord reveale, and the *stronger to beare with the weake*; and to *please* one another to *edification*, rather then our selves, in *all things* wherein the Lord may not be *displeased* in the way of his dispensation. I know no advantages we have got, but the reviling our selves before our *enemies* as well as *one another*. And oh! why doe we tell it *Gath*, and publish it in the streets of *Askalon*, to make the *uncircumcised* triumph? Was the Lord in the *winde*, or in the *fire*, or in the still *small voice*, when he spake to the Prophet? onely in the *stil voice*. How was the Lord heard in the time of his *indignation*. *Man heard the voice of the Lord God walking in the garden in the coole of the day*. Oh! could we finde out the cooleſt times to speake and write one to another in, and not in the *heat* of the day, as we do.

When a State-conscience is fully perswaded; doubtful, and so sinning.

IT is with a *Publike* or *State-conscience*, as it is a *personal* or *particular conscience*: What is done, must be done in *Faith*, or else there is *weakness*, *doubting*, and *sin*. Now where there is not a *full consent* and

perswasion

perſwaſion from the *Word of faith*, there cannot be *faith* properly; and where there is not a *Word of faith* for that *Conſcience* to be grounded upon, there cannot be a *purely* and *piritually* full perſwaſion. And one may queſtion whether in *Spirituals*, as in *Civils*, Votes & Voices are to make *Laws*; for in the *Goſpel* we finde that *divine* Lawes have their *ſubſiſtance* there, without the Vote of any: and that is onely to be a *Law* or *Truth* in the Church and Kingdom of Saints, not what is ſo in the common *conſent* or *voice*, but what is a *Law* in the very *Goſpel-truth* of it. If the Laws of *truth* were founded as the Lawes of *Civel States*, in a meer *Legiſlative power*; then *Popery* hath had as good aſſurance as any; they have had *moſt voices*, *moſt Counſels*: and ſo *Arrianiſm*, when the world went after it.

Poſt-ſcript.

The Teſtimony of Salmaſius *the approoved German writer of the Preſbyteriall way, and employed by the States of* Holland *to write.*

THat the Baptiſme in the name of the Father, Son, and Holy Ghoſt, is not that way of Baptiſme practiced by the Apoſtles.

The Baptiſme of Apoſtolicall uſe and inſtitution, is in the Rivers not with invocation of the three Perſons, ſeeing the Apoſtles Baptized onely in the name of the Lord *Jeſus Chriſt.*

In his owne Latine thus

Baptiſma in aquis perennibus Apoſtolici inſtituti & moris ſed non invocatio Trinitatis ſuper Baptizatum, cum Apoſtoli in ſolo nomine Ieſu Baptizarent. *Salmaſius in apparatu ad libros de primatu papæ, fol.* 193.

Salmaſius his Teſtimony againſt the preſent Presbyterial way.

DVobus modis hac Independentia eccleſiarum accipi ſi vel reſpectum non habeat ad vicinas ullas eccleſias, aut ſi non pendeant ab authoritate aliquot Eccleſiarum ſimul in unam Claſſem vel Synodum conjunctarum unius conventus partem & ipſæ faciant prior modus. Similior reperitur primitivæ eccleſiæ peraxi conſuetudini ac uſui quo voluntina hæc communio inter eccleſias fuit poſterior magis convenit cum inſtituto quod poſtea juris humani diſpoſitione introductum eſt.

Hæc poſteriore modo libertes perticularium eccleſiarum magis imminuta videtur quem priore. Sed

Sed quod ab initio fuerit voluntatis [b] *postea fructum est juris.*

Hoc jus sane positivum atque ecclesiasticum humanumque non divinum, juris est quidem divini ut una sit ecclesia christo, unitas autem ejus non gregalium aut [c] *concorporalium plurium adunate collectione consistat sed in fidei ac doctrine unanimi consensione.*

Pag. 265. 266. in apparatu.

THis Independency of Churches may be taken two waies; Either as not having respect to any neghbour Churches, or as not depending on the authority of some Churches that are joyn'd in some Classis or Synod, of which the Churches themselvs may make a part; The former way is found to be more like the practise, custome, and use of the Primitive Church, whereby this voluntary communion was among the Churches. The latter way doth more agree with the institution which afterwards was introduced by a humane authoritie.

By this latter way the liberty of particular churches seem to be less diminished then by the former.

But that which from the beginning was arbitrary afterwards is made necessary [as a law.] This law truly is positive and ecclesiasticall and humane, not divine. 'Tis by a divine law that the Church of Christ should be one, but the unity of it doth not consist in the union [or collection] of many that are of the same flock or body, but in the unanimous consent agreement in faith and doctrine.

Page 265. 266. in apparatu.

FINIS